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FOREIGN MISSIONS

WHAT THEY HAVE DONE AND
HOW THEY MAY BE EXTENDED

ALFRED BEER



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AND HOW THEY MAY BE
EXTENDED

BY

ALFRED BEER

London

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I

INTRODUCTORY

I

INTRODUCTORY

THE history of Missions is the history of the Christian Church in the glory of its power, when it lives so near the eternal light that it sees all things temporal and spiritual in their proper proportions, and is so full of the spirit of the Master that it is prepared to suffer the loss of all things, and to count them but dung, that it may win Christ. So it was on the day of Pentecost and long afterwards ; so it has been on many occasions and in many places since ; and so it may be universally when the whole Church goes back to its earliest spirit and gives itself up to its chief duty and its greatest joy. It is in the hope of the revival of the pentecostal spirit that the following pages have been written.

The work of the Church is set forth in a sentence spoken by the risen Lord in His last discourse to the disciples, when He was about to ascend triumphantly into heaven : ‘ Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth.’ We may suppose that as they had, forty days before, seen the rage of the mob against

Christ, they would, in their hearts, shrink from being witnesses in any more such scenes, if Christ had not told them at the same time, 'Ye shall receive power after that the Holy Ghost is come upon you.' Of the nature of this power they had then no conception, though of its reality they probably had no doubt. Was it to be a power like that of Moses when he stood before Pharaoh? or like that of Elijah at Mount Carmel? or like that wherewith he called fire down from heaven to destroy the men sent by the king to capture him? Not very long before, this had been the thought of James and John, and probably of the others also. But there was now no time for inquiry; for while they looked and were thinking of asking more questions, 'He was taken up, and a cloud received Him out of their sight.'

We must wait, they said one to another. Has He not promised that we should 'receive power not many days hence'? Now, there are two kinds of waiting. In one the waiter says, 'The power will come as soon as the Master wills; nothing that I can do will hasten the moment; I will therefore remain in quietness until it shall arrive.' The other kind of waiting is very different. It is a waiting in which the object waited for so fills the mind that nothing else can be thought of, and no rest nor relief can be found except in prayer. And prayer prevents speculation and discussion about the cause of delay, and prepares the mind for the moment when

the answer comes. How high the tension of the minds of the disciples must have been after waiting in this way for ten days !

At last the power came in a way that none of them expected. There was the sound as of a rushing mighty wind, yet the city atmosphere was undisturbed ; and there appeared unto them ' cloven tongues like as of fire, and it sat upon each of them.' The power had come, and we know that the immediate effect upon their minds must have been to fill them with unutterable joy, though nothing is said about this. The great purpose of Christ came into view. They must be witnesses for Him ; and was not this a grand opportunity of commencing their witness, when the city was full of people from all parts, whence the Jews had come to the feast ? The disciples were all filled with the Holy Ghost. Their great duty had now become their great privilege. They had no doubt, no fear. They did not stop to consider the consequences of speaking to an excited multitude. Moved, filled with the Holy Ghost, they began to speak as the Spirit gave them utterance, and great signs followed their words. Their success was followed by persecution ; but they were unmoved. They took joyfully the spoiling of their goods, and held their lives of no account in the great work to be accomplished.

The Church had become a missionary Church. The spirit which animated the one hundred and twenty that had waited in the upper room

was imparted to all the new converts, and they spread abroad rapidly; and wherever they went they proclaimed the joyful news of salvation for all men.

It is not necessary here to give details of the missionary operations of the first and second centuries; it may be opportune, however, to consider what is meant by being filled with the Holy Ghost, and to ask whether such a gift is attainable in modern times, or whether it was a special gift bestowed for special purposes.

To be filled with the Holy Ghost is to have all the faculties of the mind and all the habits of life brought into complete harmony with the example and with the law of Christ. That law, set forth in the Sermon on the Mount, is too often spoken of as an ideal at which we should aim, rather than as a goal which we should attain. He that is filled with the Holy Ghost has attained the ideal. He is a man of faith who has apprehended God, and, seeing the magnitude of His grace, yields himself entirely, without reserve, to the divine will, and is prepared to take life or death, or whatever the Lord may appoint; knowing that all things work together for good to those who love God, and that, if death comes, 'to be absent from the body is to be present with the Lord.' The gift here spoken of does not make all men equal in capacity, but it vivifies the capacity of each believer, and raises him to the highest point attainable by him in the actual circumstances of his life. It works from

within, driving out—sometimes by degrees, sometimes more suddenly—the love of the world and all its maxims ; and shows, under the full blaze of a heavenly light, the true relation of all the affairs of this life with the life that is eternal. And it imparts a power of obedience to the law of Christ, which it considers a duty, though it observes it rather as a necessity of the spiritual nature, and as a privilege.

The second part of our question is answered by St. Peter in his sermon on the day of Pentecost. The gift of the Holy Ghost is the fulfilment of an ancient prophecy of Joel : ‘ It shall come to pass in the last days,’ saith God, ‘ that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on My servants and on My handmaids I will pour out in those days of My Spirit, and they shall prophesy.’ The gift of miracles and of tongues is not continued to the Church, but the gift of prophecy is abundantly shown to the world ; and there is no word, either in Joel, or in Peter’s comment, or in any other scripture, suggestive of any time-limit to the greater gift of the Holy Spirit. On the contrary, all the words of Christ and all the apostolic epistles bearing on the subject warrant the belief that the gift is intended to be the permanent endowment of the Church. We have to remember, however, that this is not an endowment without conditions ; that it is bestowed

only upon those who have a living faith in Christ, and is in proportion to their faith and to their consecration to God's service. St. Paul was not present in the upper room in Jerusalem on the day of Pentecost : far otherwise was he engaged then. But when he turned to the Lord it was with his whole heart, and he received the gift in all its fullness, as his life and his writings abundantly show. He uses the fact of the partial enlightenment of his new converts as an argument to stimulate them to abide in the faith, and to strive for advancement. So far as they were Christians, he urges, it was because of the indwelling of the Holy Spirit. 'Ye are not in the flesh, but in the spirit,' he said to the Romans, 'if so be that the Spirit of Christ dwell in you.' To the Corinthians, who had still very much to learn, he says, 'What? know ye not that your body is the temple of the Holy Ghost which dwelleth in you, which ye have of God, and ye are not your own?' To the Ephesians, more advanced in the divine life, he writes that he bowed his knees unto the Father of our Lord Jesus Christ, 'that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.'

Is it a great thing, he seems then to ask, for a little human soul to be filled with the abounding, overflowing fullness of God? 'Behold, God is able to do exceeding abundantly above all that we ask or think.' Now surely they had heard of Pentecost, and had reasoned about the events of that day; and Paul himself had experienced a degree of the indwelling of the Holy Spirit equal to that which came upon the disciples in the upper room; yet neither he nor they, in the highest flights of imagination, had any thought of a glory and power beyond which the promises of God do not extend. His words are reminiscent of the Saviour's prayer: 'That they all may be one, as Thou, Father, art in Me and I in Thee, that they may be one in Us, that the world may know that Thou hast sent Me.' How all Christian Churches should humble themselves for having, after so many centuries, dropped so much of the pentecostal spirit that these words of the Saviour seem to them no more than an echo from a distant and beautiful world!

Yet let us rejoice. The words of Jesus are for us as truly as they were for the company to whom they were first spoken. Though the full meaning of them is not revealed to the world, it is made clear to those who earnestly seek. There is no change in Him who said, 'If any man love Me he will keep My word, and My Father will love him, and We will come unto him and make Our abode with him.' What happiness, what peace, or what power can he lack who fulfils the con-

dition of the first clause and receives the fulfilment of the promise? Has the word ever failed? Has it ever been known that any one who loved the Lord with all his heart has not been blessed with the gracious indwelling of God? If any Christian has a consciousness of weakness or of inability to do the work to which God has appointed him, he should not complain of the failure of the promise, but examine his own heart. He will find his love is defective. It clings to something it ought to give up. The condition is to surrender self entirely and let God do all the rest. The indwelling of God does not mean always a rapturous joy. His presence may be gentle, but it will bring a 'peace that passeth understanding' and a 'joy unspeakable and full of glory.' The apostle knew what he was speaking of when he used these terms, and so have multitudes of Christians since. But it is not the inward satisfaction that is here important. It is the fitness and aptitude for Christian work which were given to the apostles and members of the early Church, which, as we shall see, have been given to multitudes of Christians in the last two centuries, and which are offered to all who love the Lord Jesus Christ and keep His words.

II

DECLENSION OF THE EARLY CHURCH

II

DECLENSION OF THE EARLY CHURCH

WHEN a bar of iron is put into the fire for a short time it becomes hot, but does not change its colour. There is nothing in its appearance to distinguish it from another bar, and only a little in its touch. If it is subjected to a greater degree of heat it changes its colour to a dull red ; and if placed in a fiercer fire it is raised to a white heat, when it shines, and glitters, and scintillates, and makes its heat perceptible in many ways. Then if it be withdrawn from the source of heat it gradually becomes cool and falls back to its original state. The work of the Holy Spirit upon a human soul may not inaptly be compared to such changes in a bar of iron. To receive the Holy Ghost is different from being filled with the Holy Ghost. David received the Holy Ghost, for he spake by His inspiration. John the Baptist received the Holy Ghost in a larger measure. His consecrated life, and his boldness in reproofing King Herod, are proofs of the higher degree in which the Holy Ghost was working in his mind. His mother Elisabeth was on one occasion filled with the Holy Ghost,

when she addressed a rapturous greeting to Mary. So was her husband when he gave expression to his anticipation of the great blessings about to come on the world. We also must believe that the apostles received the Holy Ghost before Pentecost ; for Christ, after His resurrection, in an interview with them breathed on them and said, 'Receive ye the Holy Ghost.' But in all these instances the degree in which the Holy Ghost possessed them was small compared with Pentecost, or it was not permanent. The time for the full measure of the Spirit had not arrived. For John, writing after he had for years made proof of the pentecostal gift, when speaking of one of his Master's sayings that was not understood at the time, interrupts his narrative to explain that the Holy Ghost was not then given, because Christ was not glorified ; by which he evidently intended to show that the fullness of the Spirit's power was not bestowed until Christ's work was finished, and He had ascended to God.

The comparison to a bar of iron fails in one very important particular : it is inert, and has no will of its own ; while the soul is a voluntary agent, whose will may determine the degree of its submission to the Spirit's power. All our experience confirms the fact that there are great differences in the degree in which men yield themselves to the gracious influence. In the world around us there are many people called Christians whose lives are scarcely to be dis-

tinguished from the lives of those who are not Christians at all. They go to their churches, sing their hymns, and make their responses ; but have none of the exuberant joy of which the apostle so frequently speaks, nor any enthusiasm in the work of the Church, nor even the power of a holy life. They may not be known to be Christians at all, except by those who come into close contact with them. There are others more advanced in the consecrated life who undertake duties, and practise habits of devotion, which clearly show, as if they wore a badge or had a mark on their foreheads, that they have been with Christ. Now the Church at Pentecost was taken to a higher degree still. The disciples were so filled with the Holy Ghost that no one could be in their company a minute without being conscious of a heavenly influence. Their wills were entirely given up to God. In small things as well as in great, they made a full and complete surrender of themselves, and thus became instruments which the Holy Ghost could possess entirely, and use in the great work of making the gospel a success. This is the only secret of their victories. They had no personal ambition for wealth, or honour, or fame ; no will but God's will ; no wish inconsistent with the Saviour's discourses ; no views of God's work contrary to His revealed will. In such a spirit they went forth proclaiming His salvation, and God was with them. Had such a spirit remained in the Church, its history would have been a glorious

record of triumphs in every part of the world, instead of being a deplorable narrative, such as is now presented to us, of contention, strife, and persecution; of towering ambition; of fierce intrigue; of truth perverted; of false doctrine invented; of selling imaginary pardons for gold; of banishing the Word of God,—with all which the history of the official Church is filled.

If one generation of sanctified, Spirit-filled Christians could, by mechanical or other means, transmit their power and influence to a succeeding generation, we should not now have to lament so deplorable a decline in the Church. But God's method is that each generation, each individual member of the Church, should come to the same source for power as had supplied the first Christians. After the first generation had passed away, the second was not much inferior, for persecution had kept the Church nearly free of all but souls very much in earnest for salvation. Unhappily in the third century a different spirit became manifest. The succeeding centuries present a sad and sorrowful history. Men supposed that apostolic power was in the office to which they were appointed. With this fundamental error darkness came over the Christian Church, which was relieved only by a glimmer of light here and there. A glimpse of light fell upon St. Francis; a ray illumined Hus; it began to shine upon Wyclif; and it glowed upon Luther. But it did not shine in the true apostolic degree until two hundred years after Luther's time.

III
SOME MINOR MISSIONS

III

SOME MINOR MISSIONS

THE missions we are about to describe may be called minor because they were not the result of any united action on the part of any of the Reformed Churches, which, indeed, were for many years too much occupied with settling theological differences and securing their rights to have any time to think of the heathen. Both in England and on the Continent of Europe there were offshoots from the Reformation tree which displayed the missionary banner with much energy, but without much permanent effect upon the world, except a testimony of their zeal and a modest example for future Christians to follow.

The first to be named is Eliot, a Puritan of the county of Essex, where he was born in 1604. Educated at Jesus College, Cambridge, he took his degree in 1623, and was drawn towards the Christian ministry. As a Nonconformist there appeared for him no scope in this country ; therefore he emigrated to America, and became the pastor of a small church at Rosebury, which provided him with a stipend of sixty pounds per

annum. In the bounds of the Massachusetts plantation several tribes of Indians were then settled, to whom he had an ardent desire to proclaim the gospel. As a preparation for this work he set himself to learn their language—the Mohican—and very soon was able to translate the Commandments, the Lord's Prayer, and several texts of Scripture. He easily won the confidence of the natives when he could preach to them in their own language; and the success which he met with, being reported in England, led to the formation of a society there for the propagation of the gospel to the Indians of New England. A Christian town of Natick was founded by him for the Indian people, and was watched over with great fidelity and joy. He lived to a good old age—until 1690, having translated many useful books into Mohican besides the Bible, all of which are now mere dumb witnesses of his zeal, for the tribe for which they were translated is dispersed and their language totally forgotten.

In 1742 David Brainerd, with a devotion equal to that of Xavier and a gospel untrammelled by Romish superstition, began those joyful but wearying labours for the Indians which in four years wore out his small endowment of physical strength, and brought his happy life to an end in the house of Jonathan Edwards.

The Moravians are a Continental offshoot of the Christian tree, who describe themselves as being the descendants of one of the sects that

endeavoured to make permanent, in Bohemia, the work John Hus had begun. Though their numbers were but little more than one hundred, they were so filled with missionary zeal that they sent missionaries to North America, to the Eskimos, to the West Indies, to Ceylon, and to different parts of Africa. The privations which they endured in their work make Eliot's life appear as one of comfort, if not of luxury. Supposing that the labourers in any part of God's vineyard would be fed at least as well as the people amongst whom they laboured, they took little with them besides the clothes they wore, and made scarcely any provision for the future. They were idealists, setting forth as a society the ideal of having all things common; and for Christian workers they kept before them, and to a great degree followed, the commission given by Jesus to the twelve: 'Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have two coats apiece.' Their sufferings and privations were often very great, and though they had some success among the lower classes, the age was against them, and the permanent results of their labour were few.

The Moravians possess, in a remarkable degree, the power of making themselves at home in whatever circumstances they may be placed. In the frozen North and in the burning South they labour with their own hands, following the example of the Apostle Paul. Wherever they go they try to make every plot of ground they con-

trol beautiful as well as useful. In Greenland the climate is a giant they cannot bend to their will, but on the snowy slopes of the Himalayas, according to the testimony of Mr. Andrew Wilson, they have literally made the wilderness blossom as the rose in a double sense. They have made beautiful gardens and cultivated fruitful fields, and they have so changed the few people amongst whom they dwell there as to have altered their character completely.

Zeisberger, one of their missionaries to the North American Indians in the early part of the eighteenth century, is worthy of being named amongst those who have been eminently zealous for God. He was unwearied in his labours in instructing the people ; in protecting them from the pernicious influences of the white settlers, especially from the sellers of intoxicant beverages ; in building log houses for them in places which, in the division of lands by the immigrants, were allotted to them ; in undertaking long and wearisome journeys to compose their differences ; and amidst all this in remembering his chief work as a missionary. Though often attacked by the fever, he continued his work to his eighty-second year, when he died in great peace, and was deeply mourned by the people for whom he had given his life.

In the same century, as we shall see, one of their number helped to set a missionary ball rolling which is rolling still, with a constantly increasing acceleration. The Moravians still

maintain their missions, and have somewhat modified their method since their early days.

In the beginning of the eighteenth century, also, the Pietists in Germany, who had their head quarters at Halle in Saxony, were inflamed with missionary zeal, and with the aid of Frederick IV, King of Denmark, sent two agents to India; whose first business was to learn the language, which they had scarcely accomplished when they began to proclaim, in an imperfect manner, their message of God's wonderful love. Their zeal was great and their intentions were pure; but some of their opinions were superfluous impedimenta. The Hindus were very slow to be moved, so that they waited a long time for their first convert; and when they had found him they were not quite sure that he was not influenced as much by hope of what he should gain in worldly goods as by conviction that Christ was indeed the Saviour of the world. However, the missionaries persevered, and in 1715 published the New Testament in Tamil. Soon afterwards one of them died, and the other was obliged to return to Europe, broken in health. Others were sent, who were, in 1726, aided by a grant from the Christian Knowledge Society of England. Another pioneer was Christian Frederic Schwartz, who landed in India in the year 1750, and at once devoted himself with great enthusiasm to the work of preaching Christ in Southern India. He lived in a room scarcely large enough for himself and his bed, and fed on

rice and vegetables cooked after the Indian manner, hoping by assimilating himself as much as possible to the people he might win them for Christ. Various opinions may be held upon the wisdom of this part of his method ; but whatever they may be, in all other respects his godly life is a pattern to all Christian workers. He died in 1798, five years after the landing of Carey, greatly lamented by all who knew him. These humble and devoted men were cheered by some converts to the faith ; but it must have been evident that India was not to be easily won for Christ. They were not ill treated. Sometimes they would have been glad of a little rough usage, for that is not so difficult to bear as the long-enduring contempt and scorn of the people. They did their best, and their example should induce all Christians to ask themselves, Have we done as much ?

IV

THE INSPIRATION OF MODERN MISSIONS

IV

THE INSPIRATION OF MODERN MISSIONS

THE inspiration of modern missions is distinctly traceable to the great revival of religion in the eighteenth century. Whitefield and the Wesleys had been prepared for the great work to which they were called by Divine Providence. As members of the Holy Club at Oxford they very earnestly sought salvation by good works, but found it unattainable by that means. Whitefield, after many weeks of indescribable distress because he had not found what he sought, was driven almost to despair. He fasted and prayed, often the whole night through. Often in the woods he cried aloud unto God, and by his agony, and by the privations he submitted to, he was fast wearing away his physical strength. One evening he sank on his knees in a frame of mind not far removed from absolute despair. He could do no more, but gave himself up to God, just as he was, with a desire that the Lord would do with him what He pleased. Then the cloud which had so long brooded over him was lifted, and a feeling of rapturous joy filled his soul. An intense love for God and for the souls of men sprang

up in his heart, and at once he desired ordination, that he might have the largest possible opportunity of proclaiming the gospel and of bringing the people to accept it. Surely few ordinations have been marked with as much sincerity, or have been so fruitful in results, as that performed by the Bishop of Gloucester when Whitefield knelt before him. 'When the bishop,' the latter wrote after the ceremony, 'laid his hands on my head, I offered my whole spirit, soul, and body to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the Church. I call heaven and earth to witness that when the bishop laid his hands upon me I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfold, and I trust without any reserve, into His almighty hands.' This crisis of his life occurred on Trinity Sunday, 1736.

The agonized waiting upon God which preceded his coming into the light; the giving himself up without reserve; and the ecstatic joy that followed, are incidents similar to those which occurred in the upper room at Jerusalem; and the power which came upon Whitefield could come only from the same source as that which

the apostles had received. It was Whitefield's Pentecost, from which he went forth, like the apostles, ready to preach wherever there was a soul to hear. He soon found that the gospel which he proclaimed was attractive to the multitude. London churches filled when it was announced that Whitefield would preach; in the country crowds attended his ministry, many persons coming from a long distance. At Moorfields it is said that twenty thousand were often gathered together to hear him. What was of much greater importance to him than the number of people who crowded round him, was the success of his words as shown by the changed hearts and lives of thousands, both in this country and in America. It was a renewal of the days after Pentecost.

Critics were astonished. Not being able to deny plain facts, they endeavoured to explain the phenomena without admitting that the Holy Ghost had anything to do with them. They could not say, as was said of the apostles, 'He is full of new wine'; but, instead, they spoke of his remarkable voice, of its wonderful modulation, of the preacher's gracious humour, of his oratorical gestures, and thought to account for his success by using such phrases. Had they said that he had been to a pentecostal feast and had come back filled with the Holy Ghost, they would have been much nearer the truth.

Wesley was led to a similar experience by another road. He was already ordained and had

gone to America to preach to the colonists there, and to convert the heathen. He returned in 1738, having learnt that though he could do the first, he could not touch their hearts for good ; and as to the second he had to resolve for himself whether he was converted or not. On his outward voyage in 1736, the ship being in great danger, Wesley found himself fearing death, and comparing himself with the Moravian emigrants who calmly sang on amid the howling storm. During Wesley's stay in America the light had been growing. He describes his state of mind on his return voyage in these words : ' I not only give my body to be burned, drowned, or whatever God shall appoint for me ; but I follow after charity (though not as I ought, yet as I can), if haply I may attain it. " I show my faith by my works," by staking my all upon it. " My ways are not like other men's ways," therefore I have been, I am, I am content to be, a byword, a proverb of reproach. But in a storm I think, " What if the gospel be not true ? " ' He was so distressed at the result of seeking the Lord for several years by works of the law, that he exclaimed, ' O wretched man that I am, who shall deliver me from the body of this death ? ' It is not necessary to give further particulars of his inward struggles ; it is sufficient to know that he passed through the same mental conflicts that Whitefield endured, and that he came out of them on the same side, filled with the same spirit. Charles Wesley, the hymn-writer, was also

brought into the enjoyment of the same blessings after similar internal struggles.

It was truly an apostolic mission that these men commenced. Their journeys; the incidents by the way; the persecutions which followed to them and their followers; the spirit they maintained in every circumstance, and the great success of their work,—all this is like a chapter of the Acts of the Apostles. So also is the manner in which the revival extended to distant places by the ‘saints scattered abroad.’ Not that the scattering was produced, like that of the first Christians, by the persecution; but it was produced by ordinary commercial changes. Thus a native of the Isle of Man, having received the truth at Liverpool, went home full of the good news, and forthwith began to form a society. A native of Jersey heard the gospel preached in Newfoundland, and when he returned to his native island he immediately busied himself in introducing it there and in the adjacent islands. Barbara Heck was an emigrant to America in 1760. She had heard the evangelical doctrine in Ireland, and when she reached America was shocked at finding so many of her fellow countrymen living without any religion at all. ‘Philip,’ she said to one of her religious companions, ‘you must preach to us, or we shall all go to hell, and God will require our blood at your hands.’ Philip preached, and thus began a glorious work in that large continent. In 1758 Mr. Wesley, preaching at Wandsworth, greatly impressed Nathaniel

Gilbert, Speaker of the House of Assembly in Antigua; he also baptized two of his slaves. When Gilbert returned to Antigua, in 1760, he began to hold meetings himself for the instruction of the negroes, and the work thus begun was carried to other islands, so that when, a few years later, Dr. Coke visited the West Indies he found Christian societies at work in many of the islands, all of which were the result of a sermon preached at Wandsworth.

In whatever way the work of the eighteenth century be tested, it proves itself to be really an apostolic work. Its indirect results are far larger than those tabulated by the new societies in which its strength appeared to be consecrated. All other Churches were invigorated. The sleepy hollows heard the awakening cry, and dead Churches were quickened into life.

Wesley, Whitefield, and the preachers associated with them, were men filled with the Holy Ghost. This, however, is not the term employed by them to express the greatest privilege to which a Christian can aspire—a privilege without which he must remain in a feeble condition, without much joy, and without power to exhibit a life entirely consistent with the character and teaching of our Lord. Wesley used the words ‘sanctification,’ ‘perfect love,’ ‘perfection.’ These were often misunderstood, and more often perverted. But he was ever careful not willingly to employ any agent who did not come up to his standard; for no one can fulfil

the duties of a preacher, as they ought to be fulfilled, unless he is in a state of perfect love. It must be admitted that there is some ambiguity in the term, which is the only excuse that can be made for those who opposed it. The state of mind implied by it is just the same as that described in the second chapter of the Acts of the Apostles. Since Wesley's days the terms employed by him have fallen into neglect, and other terms are used to express the thing he meant. Consecration is now a favourite word ; the Spirit-filled life is another ; while Mr. Meyer uses a descriptive phrase : ' Leave your minds in the hands of God, and let Him work through you.' All these terms, as used by evangelical preachers, mean what St. Luke describes as being filled with the Holy Ghost ; which is the essential qualification for a model Christian, and is indispensable for all Christian ministers, especially for missionaries ; for unless they have that great Christian gift their labours amongst the heathen will all be in vain.

It cannot be too often nor too emphatically asserted that without this gift, by whatever name it may be called, missionaries and ministers of churches are almost powerless for good, and Christians generally remain in a poor, cold spiritual state, in which all their duties and prayers become merely formal. In that state they have a strong temptation to think that their performances are meritorious. This was the actual condition of the churches in England before Wesley's time. Chris-

tianity seemed to have become a failure because neither ministers nor people recognized, and consequently had no desire to realize, the highest privilege of Christianity. The fifth, sixth, and seventh chapters of St. Matthew were regarded as an ideal system of rules which could not be applied in our days. The Christian doctrine of the brotherhood of man was an impossible conception. The epistles of Paul were not understood, and that of James was strongly objected to. Church members professed a religion which cost them nothing, not even an attempt to lead a moral life. But when men were induced to break through the restraints of unbelief by the preaching of the Methodists, they received in a large degree the gift of the Holy Spirit; and then they were willing to become fools for Christ's sake, and to make the pursuit of holiness the first and chief business of their lives. It is now a matter of gratitude to the Author of all good gifts that the number of this class of persons, who are willing to become fools for Christ's sake, has increased so much and is still increasing. And the tendency of the age seems to point to a time coming when the separation between such real Christian workers and mere professional ecclesiastical agents, will be much greater than it is at present. This subject will come up again when the chief missionary operations have been discussed.

V

THE WORLD FOR CHRIST

V

THE WORLD FOR CHRIST

AFTER fifty years of revival work in the British Islands, a work that had quickened the Protestant Churches of all denominations, and had spread to America and the West Indies, there was a general inspiration in the Christian communities to attempt greater things for God and the salvation of the world. The impulse towards Missions which seized the Churches in the last decade of the eighteenth century has often been regarded as the beginning of the fulfilment of one of John's apocalyptic visions. Whatever opinions may be held concerning the appropriation of that vision by any particular event in the world's history, it is certain that nothing has occurred since the apostle's time that can be more reasonably referred to it. 'I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and people, and tongue.' All the efforts that had been made before for the heathen sink into comparative insignificance when contrasted with the mighty energy called forth in the nineteenth

century. They were like the morning stars seen at dawn, which pale before the brighter beams of day. The command of Christ is to go into all the world and preach the gospel to every creature. The angel of John's vision is seen literally obeying that injunction, taking the message of redemption to every people, and making it known in every tongue. And the missionary societies, during the century, without consultation with each other, and without any co-operation, have been so moved by the Holy Spirit to occupy different fields of labour, that at the end of it there is scarcely a country where the banner of Christ is not unfurled, and scarcely a living language of any importance in which the proclamation of the gospel is not made. The exceptions are chiefly those countries absolutely dominated by the Roman Catholic Church; which ever since the council of Trent, has persistently done all in its power to prevent the people from ever having a knowledge of God's Word. Five hundred and fifty-eight societies are now at work in their chosen fields of labour, having nineteen thousand missionaries and eighty thousand hired assistants diligently employed; and in addition to these there is the ubiquitous Salvation Army stirring up enthusiasm amongst nations professedly Christian, and endeavouring in some countries to reach the pagan heart. These figures indicate a great work for God; and though the result may not be in proportion to the labour, there can be no doubt that in God's great plan

the missionary zeal of the nineteenth century will be found ultimately to have a prominent place and a rich reward.

As this book is not intended to be a history of missions—and if it were, there would not be space enough to describe the work of even one of the five hundred and fifty-eight societies—all that will be attempted in the way of history will consist in facts showing the various methods of their work, the unity of their purpose and spirit, and their mutual joy in the successes obtained.

But as the real aim of the book is to excite a livelier interest in mission work, it may here not unfitly call attention to the short space of time in which it is given to any man to work for Christ. It is now often asserted that as we are at least eighteen hundred years nearer the end than John was when he wrote the Book of the Revelation, we ought to become more active in all Christian labour. Now although St. Paul seems to base one of his appeals upon the approaching day, the writer prefers to make his appeal upon the day given to us, and not upon some coming day. The clock which points to immediate duty, the bell which should rouse all sleepers to action, is man's own short life. There are men who live to be eighty years old or more, who, in the distribution of their wealth at their death, make bequests of smaller or larger amounts to the Missionary Societies. Would it not be better for them to do more to-day, while it is called to-day, than to have something done

for them on some distant to-morrow? For a gift willingly bestowed by a living hand must surely be more precious than a gift taken from a dead hand. No one, however, either on or off the mission field, can securely reckon even upon another year. What every Christian has to do therefore, if he wishes to be sure that it be done, must be set about at once. His labour and his offering for the cause of Christ should be given as we pray for daily bread to be given to us. To-day's work should not be put off until to-morrow. To-day's effort, be it great or small, for mission work, should be made while it is called to-day. For there is another fact that demands urgency; namely, the possibility that opportunities may slip away unless they are immediately used. There are changes coming over nations and tribes which are friendly now, but may not remain friendly to-morrow. There are doors open which may be shut by some unforeseen contingency; therefore it is the duty and the privilege of all Christians who wish to have a hand in forcing onwards the gospel chariot, not to lose a day, but to do at once whatever is possible to them.

VI

THE BIRTH OF A MISSIONARY SOCIETY

VI

THE BIRTH OF A MISSIONARY SOCIETY

THE Baptist Association of Northamptonshire, as early as 1784, had a season of special prayer, during which the people were exhorted to 'affectionately consider the whole of the Redeemer's kingdom, and to pray not only for a revival at home, but also for the conversion of the heathen.' No doubt the season of prayer was very refreshing, spiritually, to their souls; but the subsequent history shows that they committed one very great error—they prayed for what they did not expect. This is not a charge to be made against these good men in particular: it is a charge which lies at the door of many Christian people of every denomination. It is so easy for us, both in our private and public prayers, to use words without meaning them, and to form petitions without really expecting the answer. The result of the Baptist prayer-meeting should lead us to thoughtfulness in our prayers, so that we may pray only for that which we need, or for what the Lord has promised, or for that which we hope to receive or to see performed. If we do not expect an answer, what is the good

of our prayer? This Association prayed for the conversion of the heathen, and it appears that scarcely one of them thought of it as a deed that God could or would perform. For when, a few years afterwards, God moved the heart of Carey to undertake a mission to the heathen, they were not only not prepared to encourage him, but, on the contrary, strewed his path with obstacles. Carey was a poor shoemaker, who having been brought to God, and being a young man of thought and fervour, became a schoolmaster, and then the pastor of a small church at Moulton, in Northamptonshire. There he would have been 'passing rich on forty pounds a year'; but his total income from all sources, including ten pounds, the contribution of his church, was only thirty pounds a year. He was, however, a diligent student; and even in these early days possessed a great genius for learning languages. It is very strange that when he broached his scheme of a mission to the heathen he was regarded as a wild visionary whose views were in direct conflict with the sovereignty of God. The Association, which had so earnestly invited the prayers of the churches for the conversion of the heathen, was thoroughly hostile to his purpose. It seems that they had never heard of the Moravians, or of Schwartz, or even of Coke. Old Mr. Rylands, the moderator of the Association, at one meeting invited the younger men to propose a subject for discussion at the next, when Carey stood up and suggested a discussion as to the duty of

Christians to spread the gospel among the heathen nations. Upon this the good moderator peremptorily ordered the young man to sit down ; saying, ' When it pleases God to convert the heathen He will do it without your aid or mine.' Mr. Rylands was a man who had read his Bible carefully, and no doubt would have felt very much hurt had it been suggested to him that his mind was closed against any of its teachings. Yet upon the very face of the Scripture it may be seen that God's method of working is to send those who know to instruct those who do not know. Christ sent forth the twelve and the seventy. He appeared also unto Paul on the road to Damascus ; but instead of instructing him fully for the great work of his life, sent him to learn of Ananias. Now, if Mr. Rylands, who must have been very familiar with these Scripture commonplaces, had considered more carefully the light they throw on God's methods, thought much of Pentecost, and noticed how the first Christians from that day went everywhere proclaiming the gospel, he would not have given expression, even in a hasty word, to a statement that God's general method is to do His work without human agency. And had he read once more Paul's argument in Romans x., he would have hailed Carey's suggestion with delight. ' How,' asks St. Paul, ' shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without

a preacher? And how shall they preach except they be sent?' Carey was in closer sympathy than his moderator with the apostle, and with the prophet who spoke of the beautiful feet of the messenger that preaches peace and brings glad tidings of great joy. A good man may make a mistake, and a good man will also correct it when discovered; which Mr. Rylands afterwards did not fail to do.

Soon after this Carey removed to Leicester; but instead of dropping his missionary notions, he continued to urge them until he won the sympathy of the younger brethren. He also set forth his views in a booklet which caused much discussion. At a meeting at Nottingham he preached a thoughtful, passionate discourse on his favourite theme, from the words 'Enlarge the place of thy tent,' which produced a great impression, but failed to remove the inertia from the minds of the senior brethren. At the next meeting, at Kettering, he succeeded in carrying a resolution to form a society for undertaking missions to the heathen. A collection was made on the spot, which produced the sum of £13 2s. 6d. His own poverty prevented him from making a large addition to the money; but his zeal, and his joy at having at last moved the Association to take the vote which it had passed, induced him there and then, metaphorically, to put himself in the collecting-box, and declare that he was ready to go to any part of the world whithersoever they might send him.

VII

A MISSION TO INDIA

VII

A MISSION TO INDIA

Now that, in 1792, a society was set up, the younger men became enthusiasts ; but the leading ministers, especially in London, were slow to move. They would have preferred a Missionary Society founded on a larger scale, by an Association of greater weight than that of Northamptonshire—which had been goaded into action by the persistent energy of one of their poorest members. Meanwhile Carey studied carefully the needy localities of the world, and came to the conclusion that India had the greatest claims on the Christian community of England, because the British interest there was in the ascendant. There was also a vast population bound down by a terrible system of superstition and idolatry. With a British government in power, with Christian courage in his heart, and with the blessing of God upon his labours, what great things a man might accomplish amongst such a dense population ! The committee chose as his companion Mr. Thomas, who had been a ship's surgeon, who knew India well—or at least was quite sure he knew it—and was as enthusiastic about this

mission as he was about everything else to which he laid his hand. It was March of the next year before their plans were fully prepared, and then at the last moment, even after their embarkation, a great disappointment was in store for them. England was not to receive the honour of conveying the first missionary to India. The captain of the East Indiaman was warned before he sailed, and therefore put the party on shore again. It fell to a Danish ship to take the missionaries—that is, Carey and his wife and family, and Thomas ; and it was also the Danish flag that sheltered them after their landing. For the great East India Company, although they supported ministers of the English Church for the benefit of their countrymen, refused to allow any attack to be made upon the religious opinions and idolatrous habits of the Hindus themselves, being terribly afraid of provoking a revolt. At Serampore, therefore, under the Danish flag, Carey settled, and ultimately established a large and flourishing mission.

Carey's plan of operation was to take some secular employment while he learnt the language ; and he soon found an appointment as superintendent of an indigo factory. For a time, therefore, he did not come under the ban of the Company. But for seven years his troubles were very great. Calcutta was too expensive a place for him to live at ; a removal to the *sunderbunds* was disastrous ; a mud house built by himself had to be abandoned on

account of the insalubrity of its situation ; the indigo factory failed ; his hopes of seeing conversions, frequently raised to a very high point, as often disappointed him ; and a printing-press was started without sufficient means to work it. But amidst all these discouragements Carey applied his great genius to the study of the languages of the country, in many of which he became an expert, and soon had the New Testament translated into Bengali and ready for publication.

On the arrival of helpers from England, including Marshman and Ward, they were all obliged to settle at Serampore, where they met with a cordial welcome, under the special sanction of the King of Denmark. There the Bible was published in Bengali, and at about the same time the missionaries were cheered by a few conversions of the Hindus, not of the Sudra caste only, but also of the very highest caste. This led Andrew Fuller, chief of the committee at home, to say triumphantly, that the time in which the Lord began to bless His servants coincided with that in which His holy Word was begun to be published in the language of the natives.

Carey's plans grew with his opportunities. He now resolved that a great extension must be made in the itinerant work ; that the Bible must be translated into twelve languages at least ; that schools must be at once established, and preparations made for a college for the training

of native pastors. The two boarding-schools which were then commenced produced an income of £360 a year, and a vernacular school was attended by about forty scholars. Carey himself, being the best Sanskrit scholar of the time, and being also master of several other languages, was appointed in 1799 as teacher in the Government college at Fort William, at a salary of £600 a year; which was afterwards increased to £1,500, when he was raised to the dignity of professor. Marshman also had appointments which brought him a good stipend; but all their profits were devoted to the expenses of the mission. Their official work was not allowed to interfere with the great work they had undertaken for God. While junior brethren were prosecuting their itinerant work, Carey translated the Scripture into the twelve languages, as he had designed—Sanskrit, the mother of them all, being one of them; and he prepared grammars of several and dictionaries of two, for the use of future missionaries. Books on science were also issued in considerable numbers; for being a lover of science himself, he would not have the minds of his students cramped by the study of theology alone. The college at Serampore for the training of pastors was ultimately founded and endowed, and sixteen stations, distant from each other about a hundred miles, were established and supplied by forty missionaries.

Besides the controversy with the Government, which will be presently noticed, there were two

controversies which gave Carey a great deal of sorrow and pain. The first arose in England through a misunderstanding between the missionaries and the simple people at home who contributed a little to the funds. Some accounts sent home by people who had no love for the gospel, and no desire for its success, to the effect that Carey and his companions were living like nabobs on the fat of the land, and making themselves rich on the gifts bestowed upon the mission, created a great deal of uneasiness in the minds of those who supported it. The agitation had no effect upon missionary operations, and would be scarcely worth mentioning here but for the fact that a similar charge has been made against Indian missionaries once or twice since. It is a mistake into which simple people may easily be betrayed who know the labour of collecting large contributions in small amounts at home, but are not acquainted with the requirements of a mission station. Carey had no difficulty in assuring and convincing the committee that though there had been times when he and his colleagues earned £4,000 a year, every penny of it had been given to the mission, and that the missionaries themselves had never spent more than about forty pounds upon their own personal wants. He also issued a balance-sheet, which showed that in thirty-three years he and his colleagues had contributed to the mission, out of profits they had made, the sum of £48,000 beyond what had been sent from England.

The second and more distressing incident that grieved Carey's sensitive soul arose out of the original establishment of the mission on Moravian lines. It worked well enough to have all things common while the company was small, but as the number of missionaries increased friction was unavoidable. It is one thing for men voluntarily to submit to rigid paternal rules ; it is quite another to force such rules upon them. It took a long time for complete harmony to be restored ; and this was ultimately effected by a division of forces, a part of the general staff remaining at Serampore, the rest removing to Calcutta. The respect and love which Carey had won never suffered diminution, but continued to increase to the end of his days. After a long life of seventy-three years, filled with incessant labour, the old man passed to his reward in 1834, having stamped his name for ever on the roll of missionary workers as one of the grandest of those humble servants whom God has called into His vineyard.

VIII

A PRETTY CONTROVERSY

VIII

A PRETTY CONTROVERSY

BEFORE turning to the great controversy about missions, a few words must be said about their influence on the home churches, which is all for good. One might, indeed, ask how it could be otherwise. How can churches expect to receive the blessing of heaven which live in neglect of the Saviour's plain command to preach the gospel to every creature? When a company of people professing to be followers of Christ are content to eat their morsel alone, while millions around them are dying of want, how can it be expected that they should enjoy their repast, or know its real sweetness? Obedience to and love of Christ are the great features of the Christian religion. They exist together, and cannot be separated. 'If ye love Me, keep My commandments,' He said, making the inference very plain that without obedience to His commandments all professions of love are vain. Christian love is shown not by words only, nor by feelings, but by deeds; and when emotion concentrates upon self it cuts itself off from love, and loses the joy and power which accompany the

latter. Prayer-meetings in churches where the love of Christ does not manifest itself in obedience to His commands, dwindle until they are reduced to nothing.

All this is exemplified in the history of the churches which joined in the effort to send Carey to India. The young ministers who became enthusiasts in the cause found a new power in their pulpits. There was a keener edge in their discourses, and a sweeter balm for the wounds they made. Of their hearers, many were stirred to a new faith ; many who had fallen from faith altogether were restored to the Church and to God ; and fresh additions were continually made to their Church membership. Prayer-meetings became alive. The attendance increased, and many who before had always found some very pressing engagement just at the hour of prayer, or who had forgotten the hour entirely, were surprised to find themselves perfectly free for an hour at least. And as, time after time, news reached them of Carey, his trials and struggles moved them to pray earnestly for him and for his work, not only at the prayer-meeting but in their private devotions. Now they had not to wander vaguely over all the spiritual field to find ideas for their prayers ; they had something definite to ask and to expect. Moreover, a new note came into their prayers, a note of praise and thanksgiving. For they began to see how great were the blessings which God had conferred upon us in this country, compared

with what had fallen to the lot of the Hindus ; and for these things they poured out their thanksgiving, and joined to it still more earnest prayers that He would in His mercy grant the same blessings to the heathen. In many ways the missionary work was joined to the revival of the Church at home. The same process goes on in all the Churches ; those which earnestly seek to obey their Lord and Master as much as they profess to love Him, find, with their missionary zeal, an increase in their prosperity at home.

In the early years of the nineteenth century, when Carey's work in India began to show success ; when other societies were also hard at work in other places ; when the British and Foreign Bible Society, a useful and indispensable handmaid to them all, was gathering its strength, the parties in England who knew nothing of saving grace, except that the possessors of it were constantly giving them trouble and annoyance, became seriously alarmed. A great controversy took place in the press, in which many perfervid men who wished to be considered as the leaders of thought engaged on the wrong side. Sydney Smith, calling himself a friend of the heathen, without having shown any friendship for them, may be taken as representing the spirit and temper of those who oppose the work of God, whether it be in an English village or on an Indian plain. With the wit of which he was so great a master, he sought to overwhelm the missionaries, or at least to keep respectable

people from aiding them in any way. 'If a tinker is a devout man,' he wrote, 'he infallibly sets off for the East. He would deliberately, piously, and conscientiously expose our whole Eastern Empire to destruction for the sake of converting half a dozen Brahmins.' Smith flatters himself that he has routed a 'nest of conceited cobblers,' and adds: 'Our charge is that they want sense, conduct, and sound religion, and that if they are not watched the throat of every Englishman in India will be cut.' When the friends of missions complained of his intolerance he replied, 'A weasel might as well complain of intolerance when he is throttled for sucking eggs.' In other writings the missionaries were represented as being ignorant, illiterate, and as enthusiastic as the wildest devotees among the Hindus. And it was alleged that 'in the course of several years they have made about eighty converts, all from the lowest of the people, most of them beggars by profession, and others who had lost their caste. The whole of them were rescued from poverty, and have procured a comfortable subsistence by their conversion.'

The ostensible motive of all this opposition was the fear that both the Moslems and Brahmins would rise against any attempt made to convert them, and would in the madness of their religious zeal join together to drive all Christians out of their country.

The detractors of the missionary did not damp

the zeal of the societies which sent them out, nor were they left unanswered by eminent men. A heavy cudgel was wielded by Southey, whom no one can consider as a man in any way prejudiced in favour of the missionary. He, with biting sarcasm, wrote as follows : ' These low-born and low-bred mechanics have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in Sanskrit, in Uriya, Mahratta, Hindustani, and Guzuratta, and are translating it into Persic, Tulinga, Karnatic, Chinese, the language of the Sikhs and of the Burmese ; and in four of these languages they are going on with the whole Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third a master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired the gift of tongues ; in fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen than has been accomplished, or even attempted, by all the world besides. From Government, all that is asked is toleration for themselves and protection for their converts. The plan which they have laid down for their own proceedings is perfectly prudent and unexceptionable. And there is as little fear of their provoking martyrdom as there would be

of their shrinking from it, if the cause of God and man required the sacrifice.'

Facts and arguments were clearly on the side of the missionaries, and so was the majority of the English people; and this was proved when the time came for the renewing of the charter of the East India Company. In the month of June, 1812, two missionaries, Judson and Newell, arrived at Calcutta from America. After being entertained a fortnight at Serampore, they were summoned to Calcutta and informed that they must immediately return to their own country, for it was the intention of the Government to keep the English territory free from missionary disturbance. This action caused a great gloom to descend upon all friends of missions both in England and America, as well as upon the brotherhood of Serampore; for as the law then stood the Company had a perfect right to close the door against whom they would. Fortunately, at that crisis the charter question was ripe for discussion in the English Parliament, where there were friends of several missionary societies which had sprung up since Carey left the shores of his native country. All these societies seized the occasion, as with one mind, to struggle for liberty for the gospel in India, as they would have struggled for life. They demanded a clause to be inserted in the Bill giving liberty to their agents to reside in India, and publish there the gospel of salvation. The opponents of the clause included clergymen and others of the

flavour of Sydney Smith ; a great multitude of retired functionaries who had amassed riches in India and had come home to enjoy them, and others who were in expectation of imitating the example of their seniors ; and military men who harped upon the word patriotism, and protested with much energy that England's day would be over in the East if the clause so obnoxious to them were passed.

On the other side the missionary societies and evangelical Protestants, with Andrew Fuller acting as their representative outside Parliament, and Wilberforce vigilant within, made unceasing and vigorous efforts to create and strengthen a public opinion in favour of the gospel, and to pour a stream of petitions upon the House of Commons for the door of India to be opened. It was an anxious time when the new charter was introduced into the House, for it went upon the old lines, giving power to the Company to expel 'interlopers.' An amendment proposed was supported by Wilberforce with all his eloquence and passion ; and when the vote was taken the friends of missions rejoiced, for there was a decided majority in its favour. The new clause was inserted into the charter, which still contained some restrictions, such as that missionaries must obtain a licence from the Directors or from the Board of Control, and that a man might be removed from India without reason given, except to the Government at home. Though the Company still remained hostile, its

power of hindering missionary work was greatly abridged ; and under the new liberty of residence for missionaries and freedom for their message, a fair measure of success followed from their labour.

It must not be forgotten, however, that though the doors of India were so far open to the gospel, the difficulties of getting there were very great. War was still in the air, and the ships carrying missionaries had to sail with a convoy for protection. As steam had not been applied to navigation, the long and tedious voyage by sailing-craft round the Cape of Good Hope occupied from four to five months, and sometimes longer. Frequently the ships were overtaken by the dreadful monsoons in the Indian seas, and driven out of their courses ; sometimes they were struck with lightning and set on fire. The sufferings that missionaries endured in those days by wrecks form a pitiful tale, and make it less surprising that at first the number that went to India were few. As time went on the numbers increased, and when after eighteen years all restrictions were withdrawn, a fresh enthusiasm seized the minds of the societies and a greater number of missionaries were sent, for there was never a lack of men to risk the dangers of the voyage, who gladly gave themselves up to the great work of evangelizing India.

IX

A NEW METHOD FOR INDIA

IX

A NEW METHOD FOR INDIA

THE battle in the House of Commons having been won, and the door of India having been opened—though not to its full width—several societies hastened to secure a foothold in that country. Though tolerated, they were by no means assisted by the Company's agents, who acted under the fear that the attempt to Christianize the natives would produce a revolt. This fear carried them so far that, against the common custom of conquerors, and to the wonder and inconvenience of the conquered, neither the English nor the native principal language was used as the official means of communication, but Persian—a language foreign to both. Another instance of folly was shown in the system of education adopted for clerks and supervisors. It was desired to have these gentlemen well educated; but so fearful were the authorities of provoking a revolt, that they preferred an education based upon the Indian model, and secured by the study of Indian books. Now, though their language is rich in a certain sense, it had nothing at all agreeing with the modern science

of the West. Therefore the spectacle was given to the world of a Christian power maintaining a college in which a local mountain was pointed out as being the North Pole ; a tortoise was said to support the South Pole ; the ancient theory of the actual daily revolution of the sun and stars around the world was stoutly maintained ; and many other doctrines were taught, some of which were utterly absurd, and some bordered upon the obscene.

This is what Alexander Duff found upon his arrival in India in 1830, after a tedious voyage of eight months, in which he suffered shipwreck twice, and lost all his manuscripts and a library of eight hundred books, Bagster's Bible being the only one rescued from the waves. Duff was a highly educated and enthusiastic member of the Scottish Presbyterian Church, by which he was sent to India, with liberty to act as he thought best, except that he was gravely forbidden to make Calcutta his place of residence. But when he discovered that Calcutta was a city of nine hundred thousand inhabitants, the centre of government and of all the influences that could be used for the benefit of the natives, he utterly disregarded the restriction. It was his ardent desire to rescue the country from superstition and idolatry, and where could he begin with more advantage than at Calcutta, which he considered to be to the whole of India what the brain is to the human body ?

Duff spent six weeks in visiting all the mis-

sionaries and schools in the neighbourhood ; and at Serampore had a very agreeable interview with Carey, then growing infirm with age, and was greatly impressed with what he saw of the work of the Baptist Mission, and with its manifest success. By that time he had formed his own plan of operation, which was not to spend strength and time in fishing in the common pool of humanity for converts, in the hope that he might now and then catch a high-class Brahmin, or a man of superior gifts who could be trained as a native minister, but to form a high-class school at which he might have the Brahmin youths under his care during the years when their minds were open and their beliefs uncrystallized. His proposal was objected to as being unevangelical ; but he knew his own mind and held fast to his purpose. The motive of his action in this and all his succeeding efforts may be expressed in his own words : ‘ If in that land you do give people knowledge without religion, rest assured that it is the greatest blunder, politically speaking, that ever was committed. Having unrestricted access to the whole range of our English literature and science, they will despise and reject their own absurd systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion. And shaken out of the mechanical routine of their own religious observances, without moral principles to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators,

ambitious of power and official distinction, and possessed of the most disloyal sentiments towards that Government which, in their eye, has usurped all the authority that rightfully belonged to themselves.'

These words seem just now to have a sinister fulfilment ; but when Duff spoke them he was full of hope that the principles of Christianity would have been accepted by all India within a few years. In this hope he opened a school for boys of the highest class, to whom he taught the English language and all sciences, according to the advancement his pupils made ; but he always made the reading and explanation of a portion of Scripture the first lesson of every day. He was not shaken from his plan by the fears of the Council, nor by the ridicule of the followers of Tom Paine ; and he received the hearty support of Macaulay and of Trevelyan, though these two eminent men were governed by different motives. The response made by the class for whom his school was intended was gratifying in the extreme, for there was a general desire to know English, and the number of pupils swelled into hundreds. After sixteen months four of them became Christians, breaking their caste, of course. At their baptism a great outcry was raised, and for a time the attendances at school greatly diminished. But the school revived and increased, growing into a college with professors from Scotland, and with teachers trained by Duff himself, and having seventeen hundred pupils,

many of whom professed the Christian faith, while the rest had their minds delivered from the crude notions of the natives and were drawn towards Christ. Duff made a free use of the vernacular, and did not despise itinerant preaching. As, however, he devoted himself to an endeavour to capture the highest class, he had little time for preaching by the wayside, except during the vacations, when, with one or more of his pupils, he often went about to temples and other places where crowds assembled, and opened discussions with priests and others, testifying that an idol is nothing in the world, and that there is no God but one, and none other name under heaven given amongst men whereby we must be saved but the name of the Lord Jesus Christ.

From a missionary point of view, as well as from an educational, Duff's work appeared eminently successful, and it has been imitated by many societies since his days. For when, in 1833, all restrictions of the Government were withdrawn in a new charter, there was a great increase of forces and of vigour in the Christian attack upon India. Not only did the societies already at work there increase their staff and extend their operations, but several others from the Continent, from Ireland, and from America, came into the field. New stations were opened in many districts; vernacular schools were established; more colleges were founded; Zenana missions were instituted; boarding-schools for

children of the lower castes were opened, that the pupils might be kept as much as possible from mixing with their heathen associations ; village preaching was prosecuted with great vigour ; and everything that could be thought of as a means of drawing the people to Christ was cheerfully adopted. Ever since Carey landed on India's shores there has been a succession of a vast number of eminent men labouring for India's conversion, and the result is shown by the employment of 4,288 native preachers, of whom a tenth part are ordained ; 3,278 native Bible-women and Zenana visitors are also employed, who have access and admission into fifty thousand houses ; an Indian native missionary society is formed, independent of and yet allied to the societies which have laboured so diligently ; and there are three million converts, all anticipating a continuance and an increase of the success already won.

The fruit of the century's labour, though in reality it represents a great success, leaves a vast mass of the people still untouched. It falls far short of the anticipations of Carey and Duff, and of the many men who have followed them ; but it must be remembered that these great men had no adequate conception of the forces arrayed against the gospel. The mixture of many races, the use of one hundred and fifty languages, not to mention dialects, presented no obstacle that might not easily be overcome by patience and prayer. The chief point they failed to grasp

is the great power and subtilty of the caste system. Until this is shattered India cannot become a Christian country. The missionaries acknowledge this, and have often had hopes of seeing caste vanish before the gospel. As late as 1865, when Dr. Jenkins came home from India, he spoke to a large audience at Edinburgh, and those who heard him will never forget the thrill that went through the whole assembly when he uttered, with hand uplifted like an inspired prophet, the words, 'In thirty years India will be free from caste, and will become Christian.' It was not on his part a mere rhetorical flourish, but the expression of the honest conviction of a great and loving soul; yet the thirty years have passed and thirteen years have been added to them, and caste still blocks the progress of the gospel chariot. All Christian churches know of a power stronger than caste; do they invoke that power as they should? Or do they content themselves with throwing a few coins at the mighty barrier, and complain, meanwhile, that the missionaries have been so long undermining it?

Notwithstanding the hold that caste has on the minds of the people, the missionaries are a courageous band, who nobly proclaim the gospel of love and freedom wherever they have opportunity. Sometimes they succeed in breaking down the prejudices of a high-caste Brahmin, and always there are the low castes and out-castes who are more easily won for Christ. The

services on Sunday mornings would be interesting for an English visitor to see. There is a separation of sexes, as there used to be in this country. In the front seats on the women's side sit a group of girls from the adjoining boarding school, and parallel with them on the other side sit the boys. In the body of the congregation there are not many of great name and fame ; for the poor have nearly always in every country been more willing to receive the gospel than the rich. A native minister rises, with a face as dark as those of his hearers, but there is a light in his eye and an inflexion in his voice when he delivers his message, which tell of the zeal which burns in his heart. If it is a day for public adult baptisms, the catechumens are asked several searching questions, amongst which is one requiring them to say why they are abandoning heathenism. They answer readily, and knowing how much they are giving up, yet not counting the cost, they are baptized. Then they join in singing a hymn and the service comes to an end.

The out-of-door work of the missionary is a greater trial for him, for the questions come to him from some clever man of the company gathered to hear him, and it is then he needs to have all his wits about him to answer the questions so presented. Thus the work goes on.

X

ONE OF SATAN'S MASTERPIECES

X

ONE OF SATAN'S MASTERPIECES

CASTE is too terrible a system to be dismissed with the few preceding words. It is a very old institution, dating from time immemorial, and has survived, despite all the changes and chances that have come upon the country. Darius Hystaspes, Alexander the Great, Seleucus, and the kings of Bactria, have had rule in India ; but they did not break the power of caste, nor, probably, did they attempt to do so. Thomas, the apostle, made no permanent headway against it, for he was murdered by the Brahmins, and his name and his bones remain only at St. Thomas' Mount, near Madras, as testimony of his labours. Mahmood, Mohammed, Feroze, and the Great Mogul, with their sixty-six successive reigning princes, ruled over India as Moham-medans, without lessening the power of caste. And the British have introduced Western arts and sciences, with the telegraph and the railway—the latter, one would think, very inconvenient for high-caste people, who must not be touched by the low castes and by the outcastes, and in their common life require them to pass on the

other side of the street, or to lie down in the ditch until they themselves have passed on. Yet caste remains.

It is associated with a religious system of beliefs and superstitions which adapts itself to all sorts and conditions of men. If a man has a taste for reading and philosophy, there are books which may occupy his time and his thought. If the man likes to grovel in dust and dirt he has many examples to follow, and may easily acquire a reputation for holiness without a trace of morality. And all that come between these two may have their consciences drugged and paralysed by washings and by gifts to the priests. There is a complete separation between their religion and morality; for their system makes truth, honesty, and uprightness of no account, since it places security in mechanical washings, fantastic sufferings and privations, journeyings to shrines, and in other acts of self-torture. The system used to immolate widows; and now that the British law makes that a crime, widows are still immolated, poor things! by being made to suffer a life as cheerless as can be imagined, without a hope of a brighter day, even though they be of an age at which in England they would be amusing themselves with their dolls. Some girls are sacrificed to a life of infamy as temple attendants, and others are doomed to a life more degrading even than that.

Caste custom embraces all the affairs of life, and follows a man from the cradle to the grave.

It has its cruel hand on a man's work, on his food, on his marriage, and on all he does. If a stranger, an outcaste, only looks on the food prepared for the high-caste family, the food becomes unclean, and must be thrown away. If he touches the Brahmin, the latter also becomes unclean, and must go through a performance of purification before he may consider himself free from the defilement. If a man or woman of caste becomes a Christian, they cannot by any possibility continue to live with the family, unless the whole family agrees to break their caste to keep them company. The condition of those who think seriously of becoming Christian is pitiable in the extreme. Suppose a girl brought by a Bible-woman to the point of confession—what is done with her? If remonstrances fail, there are several means ready for the parents or relatives to use. She may be married; she may be drugged with some poisonous decoction that deadens her mind but does not kill her body; she may be confined to a small apartment and treated worse than a convicted prisoner in other countries; or she may be done to death—for death is considered better than the loss of caste. The only way open for her is to escape if she can, and take refuge with the missionary. Then if she can prove her age of responsibility before a magistrate she may be detained; but this is sometimes a difficult work, and if it fails she is taken home by her relatives and is never seen again. There is the same process for the son.

Some have been drugged until they have lost their manhood, some have been quietly put to death—for an inquest is not held over every one who dies suddenly, as in England; and if it were, what would be the good of it, since the whole caste is concerned and none of them would give evidence of the truth? If a son has escaped from his home, he has sacrificed all his right to any property, and his employment also. He is out-caste, and no one will employ him except the Christian community, which is generally too poor to find him work in his proper trade, so that for a time the missionary must care for him. His trials, however, are not even then ended. The relatives will approach him with flattering words, and make promises that if he will but return to them he shall have freedom to practise his Christianity; and if he is foolish enough to trust to these lying promises he finds but a short shrift. Drugs do the work, and nothing more is heard of him. The missionary may suspect and make inquiries, but he has no evidence; and the members of the caste, all concerned in the plot, are bound to silence or to lies. If the young man has rejected the promises of his relatives, he had better remove to a distant part of the country, unless he is willing to run the risk of a secret assassination. Yet with all these disadvantages, many Brahmins have accepted Christianity, and some are doing good work as native ministers; while for others it is one of the troubles of the missionary that he knows

not what to do with them, nor how to provide for them.

Moreover, there is in India much more than is found in England to remind us of the twelfth verse of the sixth chapter of the Ephesians: 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Can all these terms be employed by the apostle to designate merely wicked human agents? Or must we not take some of them to indicate actual spiritual personages? Dr. Adam Clarke says that commentators in general think that by 'principalities' we are to understand 'different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the gospel in the world, and to destroy the souls of mankind.' Is there any country on earth where there is more evidence of satanic agency than there is in India? That there are some occult powers there is not disputed by men who have spent some years amongst the people—powers which they cannot understand, and would willingly ascribe to spirit agency, but for the fear of the modern philosophy in England. Most missionaries can go further, and are without fear of the spirit of philosophy or any other spirit. They have seen what is meant by the phrase 'possessed of the devil,' and many have borne their testimony to this fact. One might doubt the truth of such possession in England,

though there are few ministers who have not met with a case or two beyond the knowledge and the skill of any physician. Nevertheless, the testimony of the gospel is generally watered down until the phrase seems to mean nothing more than a paralytic fit. But in India no one familiar with the people and with their habits can thus lightly play with the term. The missionary has to accept what he sees, though he may not understand it all ; and he is driven to the belief that not only here and there may be found a soul possessed, but also that the struggle is actually 'against principalities, against powers, against the rulers of the darkness of this world.' People may object, but it is better to pray. The only power superior to the power of the Evil One is the power of God. The strong has to be cast out by the stronger. It is not until the Christian Churches realize that they are connected with the missionaries, their own agents, who have not been able hitherto to cast out the evil spirit ; not until they give themselves to prayer, to agonize in prayer, to prayer that will not be put off for a meal, still less for an entertainment,—not until then will the strong be cast out and India become Christian.

XI
CEYLON

XI

CEYLON

OF the two hundred and thirty-nine missionaries employed by the nine missionary societies in the Ceylon Mission, seventy owe allegiance to the Wesleyan Missionary Society, which has a peculiar attachment to Ceylon. It was the first of its Missions to the East, and was initiated by Dr. Coke, who had been an ardent missionary since 1785, and who in 1813 spent a whole night in prayer for guidance, and afterwards said to the Conference, 'If you do not let me go you will break my heart.' On December 30, in the same year, he, with six younger men, set forth; but he reached heaven before he reached Ceylon, for God had called him during the voyage. The mission thus consecrated by the death of a saint has become a great success. It has now fifty-seven circuits, of which twelve are self-supporting and self-directing. Its army of paid and unpaid helpers, other than ministers, numbers above two thousand. It has four colleges and a normal institution well attended, and in other schools it educates twenty-five thousand youths. As other societies are progressing in proportion, the prospect for the Ceylon Mission is encouraging.

The island contains such a variety of people, and has had so many changes in its history, that it is difficult to give a fair representation of it without extending this volume to too great a length. The chief religion in the north and east and in the hill districts is Hinduism. Caste exists, of course, but it is less rigid than on the Continent, and therefore more favourable for the mission enterprise. Buddhism also extensively prevails, and seeks to hold the people in its grasp by its ornate ceremonies and gorgeous processions ; but it has no moral force whatever. Demonism is a great hindrance to mission work amongst the lower orders, both of Hindus and of Buddhists. There are above 260,000 Moham-medans, amongst whom the gospel has had yet but little success. Besides all these there are a great number of Europeans engaged in various enterprises. Protestant missions have been more successful than in any other Eastern country. The very gratifying stage has been reached in which the natives not only undertake the support of their own churches, but begin to understand and delight in revival work. At Jaffna the Congregationalists, Anglicans, and Methodists have held a united pentecostal prayer-meeting, the influence of which has spread far and wide ; and the missionaries of the churches rejoice together in beholding the manifest proofs that God is working with them.

XII

A BREACH IN THE GREAT WALL
OF CHINA

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A BREACH IN THE GREAT WALL OF CHINA

IT is only about sixty-five years since China was opened for the gospel, and now she is waking into a new life. What she will do when fully awake is a question that stirs the heart of every lover of righteousness, and drives him more earnestly to his knees crying unto God, the supreme Ruler of all nations, that He may bestow abundant grace upon the people and endow the rulers with great wisdom.

China is the oldest kingdom in the world, and can show an unbroken history from a time two thousand years before our own little island was heard of. And not only is China the oldest, she is still the most populous of kingdoms, numbering now close upon a quarter of the world's population. This vast number of people are practically homogeneous; their written language is understood by educated men throughout the country, and also in Japan. Their spoken language, used by the uneducated, varies in pronunciation in the different provinces, and there are also some dialects; but the difficulties of the various dialects,

for missionaries, are not to be compared with the greater difficulty of the many languages of India, and become easy when the missionary has achieved his primary task of learning to write and to speak what must be called the principal Chinese language.

Modern nations have known China as an extremely exclusive country. There is, however, much probability that this exclusiveness has been more pronounced in the last few centuries than it was more anciently. For the Nestorians had missions there up to the twelfth century, when their home churches were nearly annihilated by the Mohammedans in revenge for the cruelty of the Crusaders ; and in the sixteenth century the Jesuits began a mission in China, which was still in existence when our history of the country begins.

The Emperor of China, who calls himself ' The Son of Heaven,' was as proud as if he had condescended to come from above to reign over mortals ; and his people not only gave him every honour to which he laid claim, but thought of their country as being the only place on earth where civilization had stamped her foot, considering all other nations as being mere barbarians, with whom they could have no commerce except on terms of absurd arrogance on their side and of grovelling humiliation on the other. Upon a very humble petition they admitted the British East India Company to a factory at Canton in the seventeenth century ; but its officers were

not allowed to converse with any but subordinates, men of inferior rank to themselves. Their communications with the Government had to be made in the form of very humble petitions. Now, the East India Company had no love for missions, as has already been shown. In India they did all within their power to resist them; but in China they had no fear of provoking a revolt, and therefore they extended their patronage to Morrison, the first missionary to China, and kept him within the bounds of their factory for twenty-four years, until his death in 1834. During that time he had been very busy, having produced a dictionary, translated the Bible, and published several other books in the Chinese language; and he had also used every opportunity for instilling the gospel into the minds of such Chinese as came across his path. Other missionaries made efforts to obtain a footing in the country in vain; but they settled at Malacca and at Singapore, studied the language, preached to the Chinese sailors, and waited and prayed for the decree to be withdrawn which, stronger than the Great Wall, kept the door closed against them. But while they waited, wondering when their prayers would be answered, war broke out between England and China. By the treaty of 1842 five towns were opened to commerce and to the missionary, and afterwards the whole country.

It is not the disputes which preceded the war, nor the war itself in which this book is interested, but in the results of the war, which told in favour

of the mission. Yet, unfortunately, the question of opium was so mixed up in the dispute that, rather incorrectly, it has been called the opium war ever since. However debateable the motive may have been, the result, which concerns the missionaries, was to make Canton, Shanghai, Foochoo, Amoy, and Ningpoo free for the heralds of the Cross. But the Chinese, always stubborn and very deceitful, showed plainly that they hated the concession which had been made, and the friction led to another war, in which Peking was captured by the English ; and then a treaty was signed by which the whole country was thrown open, and rights of residence, and of holding property, as they exist to-day, were given to foreigners generally.

The missionaries, some of whom had been waiting at Malacca and at Singapore for the breaking down of the Wall, hastened to take advantage of the limited freedom granted to them as the result of the first war. In 1843 the London Missionary Society transferred the printing-press to Hong-Kong. Two years afterwards the Church Missionary Society settled at Foochoo. Two years more, and the English Presbyterian Society chose Amoy as their centre ; and four years after this the Wesleyan Methodists established themselves at Canton. After the second war in 1857 there was a great increase of missionary labour. The four societies already at work greatly increased their staff, and twelve other societies, including two great institutions

of America, began the task of assisting in the enlightenment of this vast empire, which offers room enough for ten times the number that are actually engaged.

For several years there appeared little result of all this missionary zeal, except the deepening conviction of the missionaries and their supporters that there is no country in the world where the message of the gospel is more needed than in China. The country is civilized after a manner, and it is under an elaborately organized government. But in the lapse of many centuries it had become petrified. The life and vigour of its ancient thought had evaporated, and there was nothing left but a barren memory of the great reformer, Confucius, whose laws were not in the least regarded—especially those of an ethical nature. The majority of the people were utterly illiterate, were content to do as their fathers had done, were passionately opposed to any innovation, and were always under the fear of evil spirits. They had no regard for truth. Even in their actions which had regard to the spirits of their deceased relatives, and of evil spirits, their disposition to lying, deceit, and trickery was manifested; for they placed ugly pictures on their houses to frighten away the devils, and buried false paper money to gratify their departed friends—thinking that the spirits, who could, if they would, do many harmful things, were so timid as to be afraid of a picture, or so stupid as not to know the difference between real notes

and false ones. Their ignorance of the medical art was deplorable in the extreme. With them all, as with the ancient Assyrians and Egyptians, all diseases were supposed to be the result of some evil spirit within the body, and the means taken to cast it out were cruel beyond conception.

The history of the mission is a tale of heroism, of persecution, and of martyrdom. Almost every year there has been in one or more of the provinces an attempt on the part of the Chinese to extirpate the foreign 'devils.' Nearly every year has witnessed the destruction of some mission premises and the sufferings of some Christian converts. But few of them have fallen from the faith: on the contrary they have steadfastly witnessed for Christ, and many have received the martyr's crown. Yet every year the work has continued and increased, so that in reading of it one is continually reminded of the Acts of the Apostles. The country is so vast, and the workers so numerous, that it is impossible in the space available to give many details. Could an account be given of Dr. Legge, Lockhart, Hobson, Griffith John, Dr. Edkins, G. B. Squire, G. E. Morell, G. Smith, J. W. Burdon, J. Burns, J. Cox, G. Piercy, David Hill, Hudson Taylor, and of many other devoted men, a volume would be produced of surpassing interest. It would show how the missionaries laboured for two years in acquiring the language before they could preach in public; how in new stations they occupied first a mean little house with rooms

made by a partition of boards, not very well joined together; how they opened the door at their hours of worship as well as at other times, and invited the passers-by to enter; how their irregular congregation sometimes filled the room and at other times did not appear at all; what difficulties they had in securing sites for a church or a house; with what agony they waited and prayed for converts; how in times of famine—especially in the great famine of 1877-9—they laboured to obtain funds and to distribute rice to the starving population. And there would be many cheering episodes, like that of the conversion of Hsi, a scholar of great ability, who had come to ruin through the opium habit. David Hill, in the hope of gaining some of the literati class, offered a prize for an essay on the Scripture classics. When the offer was made known to Hsi, though he was afraid of having any communication with the man whom he hated, he undertook to compete for the prize, for he thought it would not necessitate his personal acquaintance with Mr. Hill. The prize was awarded to him, and he was requested to go for the money. He sent another man to receive it, but found that he must present himself before the donor ere the money could be paid over. He returned with the prize, and found that he had not been bewitched, but had lost some of his prejudice against the foreigner. Shortly afterwards he was requested to aid Mr. Hill in his studies and translations, which at first he

refused to do, his family as well as himself being greatly afraid of witchcraft. Ultimately he consented to go for ten days on trial, and when he returned home, and had taken off all his clothes to have them carefully examined, and had taken a bath, finding no signs of witchcraft either upon him or upon his garments, his prejudices against the work were overcome, and with his family's consent he became an assistant in Mr. Hill's literary work. He was greatly impressed with Mr. Hill's conduct, and with his devotion to the New Testament, which he looked into slyly at first, but afterwards more earnestly. The character and the words of Christ made a deep impression upon him, and his conviction of the truth of Christianity grew upon him until, with tears and groans which remind us of John Bunyan, he sank down upon his knees, and gave his whole soul up unto God. He at once broke off the opium habit, though it was a most severe struggle for him; and when he had recovered strength and a healthy physical tone, he became a very efficient leader in all good works, and a missionary of great influence throughout the whole province. The book of the Acts of the Apostles in China is full of instances of this kind, proving the power of the gospel and its adaptability to men of high literary pretensions, as well as to men of a lower degree. It records successes on a very large scale, showing the mission in full operation in every province of the country, and in Manchuria. It points to thirty-five news-

papers, and as many magazines, all engaged in explaining and supporting the cause of the gospel. It shows that a million copies of the Gospels or of some portion of Scripture are circulated every year. It speaks of the evangelical hospitals that are at work, one of which has three thousand patients annually, and yet costs the society only a hundred pounds a year. And it exults in declaring that there are now 128 native churches entirely self-supporting ; that 281 need only a little financial help ; that there are 500 lay preachers, 1,000 teachers, and 2,452 Protestant missionaries from Europe or America. Truly, when it is considered that only sixty-five years ago the five ports were opened, and only fifty-one years ago missionaries were allowed to settle and work in the country, it will appear how greatly the blessing of God has rested upon the efforts put forth.

It must not be thought, however, that China has reached a stage of civilization at which missionary work may be neglected. It is quite contrary to that. The preliminaries only have been achieved ; and now that China is waking up, she needs more than ever the inspiration of Heaven, and the guidance of the wisest missionaries, that she may not only discover her power, but be able to use it for the promotion of truth and righteousness. On what the four hundred millions of Chinese may do in the next few years will depend the welfare of the world ; and on what is done for them by the Protestant mis-

sionary societies will depend to a large extent the line they will take. Therefore the successes of the last sixty-five years are like a trumpet call from heaven itself, to all Protestant Churches, that they should double or quadruple their effort ; that they should give not only more missionaries to work in China, but that they should give themselves to more earnest prayer for the Holy Ghost to accompany and to bless all their labours, so that the transition state through which China is passing may result in adding the most populous kingdom on earth to the crown of the Redeemer.

XIII

BUDDHISM AND BURMA

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BUDDHISM AND BURMA

THE mission to Burma and to other countries where Buddhism prevails has attracted much attention in the last few years, on account of the efforts of some persons in England and on the Continent, to propagate the doctrine that Buddhism is a revelation of God, and of equal authority—for at least a large portion of the human race—with Christianity. A few Buddhists now in this country are endeavouring to make proselytes, or failing in that, to persuade the English people that missions to the East are a mistake. Some Englishmen, under the glamour of Eastern thought, dream that the religion of the future will be a mixture of Buddhism and Christianity. How such an impracticable opinion has arisen can be easily explained. The expounders of this theory are men as destitute of a real knowledge of and sympathy with Christianity as they are expert in some sciences and in the knowledge of history. Their first great blunder is that they have not looked for their estimate of Christianity in the New Testament, nor in the writings of eminent Christians ;

but have derived it from the vague notions which the history of the Church has given them. Now, Church history is a very different thing from the history of true Christianity. The ancient controversies and dreadful persecutions with which the former is filled flood their minds with horror ; and as they believe that every system of thought is the product of one that has gone on before, as they are confident that the process of change is yet far from complete, they fancy that by intercourse between nations, and by concessions on each side, a system of religion may be evolved which will harmonize all philosophies, and unite all men in one brotherhood. Taking the history of the Romish Church as the history of Christianity, they find much, both in Buddhism and in Romanism, in perfect agreement, except in name. In both there is a head or chief, called Pope by the Romanist, the Grand Lama by the Buddhist ; in both holiness is ceremonial and not moral ; in both there are mendicant brotherhoods which in the course of centuries have amassed considerable wealth ; in both there are rules, some very good, others equally bad ; and in both there are enormous masses of absurd superstitions. The Buddhist has an apocryphal tooth at Kandy, which is shown at intervals to an enthusiastic multitude ; and the Romanist has the Holy Coat at Treves, the Blood of St. Januarius at Naples, the House of Mary at Loretto, and an infinite number of other relics which are also shown occasionally,

and are the sources of a considerable revenue to the priests. As to the future they are both equally at fault. The Romanist has Purgatory, from which a soul can be released, or its sufferings shortened, for a specified fee—which is absurd. And the Buddhist has the transmigration of souls through many various lives, until, when they have traversed the Eightfold Path, they attain a state in which there is neither thought, consciousness, nor will—which is equally absurd. There is one thing, however, to the Buddhist's advantage. He has not the discredit of a long series of persecutions to mourn over. Why now, it is suggested, cannot these two systems, which have so many things nearly alike, throw off their differences and unite to form a world-wide organization?

It is enough to reply that if it were possible for two such systems to unite, real Christianity would still exist as a separate and divine institution. For it does not consist in creed, nor ceremony, nor organization, though it may possess all these. It is essentially a humble following of Christ, a breathing of His Spirit, a penitent endeavour to grow into His likeness and obedience to His will, and a confident hope that He will return to His own, and vindicate His claims upon the world's faith. To speak of the possibility of the holy, sublime, and God-given religion of Jesus being united with the degrading doctrines of Buddhism, can only be done by people who, whatever knowledge they may have of the latter,

have not the least conception of the origin, or the power, or the glory of Christianity.

As for Buddhism, it has had abundance of time to show that it has no power to lift men out of the slough of ignorance, vice, and superstition ; on the contrary, it has proved itself an assistant to their degradation and an obstruction to their enlightenment. It knows no Saviour, no forgiveness of sins, no power to overcome temptations, no joy in the Holy Ghost, no ministry of love to those who are weighed down by the calamities of life, or by their iniquity, and no hope of a future blessed life. There is salvation for the Buddhist, as for every other child of man, only in the name of Jesus. To all who have thought otherwise it is recommended to study seriously the revelation that God has made until they behold the need of an atonement for sin ; the simplicity of the means of deliverance from it ; its adaptability to men of all conditions in all countries ; and its success wherever it has been faithfully declared.

If Buddhism could have exalted a nation, Burma ought to have been one of the most enlightened countries in the world at the beginning of the nineteenth century, for there Buddhism existed in all its glory, and for ages had trained the people in its doctrines and practices. Eighteen thousand priests, against whom no hand could be lifted nor word spoken, and a vast army of juniors preparing for the priesthood, dominated the social and moral condition of the

empire. All youths had to spend a portion of their lives in one of the multitude of monasteries which covered the country, where they were taught such things as the priests considered they ought to know. Chiefly these were the rules of Gautama, which contain many excellent precepts, but are mingled with a great mass of vain and foolish ideas. But Gautama's laws, even the best of them, had no moral force. Holiness as we understand it was totally unknown to them ; and as there was nothing in their doctrine of the future to induce any desire for a high morality, the only moral aim of their lives was to avoid detection in any matter that would bring upon them a fine imposed by the State. Thus they became, according to the testimony of Bishop Bigaudet, Sangemann, and of every writer who professes a knowledge of their character, very great in evasions of the truth, naturally idle, and loved to spend their time in games—especially in cock-fighting. They were as full of superstition as it is possible for human beings to be. They practised judicial astrology ; spent much time in endeavours to interpret dreams ; investigated the inflexions of the cawing of crows, and of the baying of dogs ; drew inferences from the shape and position of bees' nests ; derived knowledge of coming events from the manner in which hens laid their eggs ; were very careful to discover which were the lucky days ; practised palmistry ; used talismans and love philtres ; and had a terrible dread of witches. Having no

joy in the past nor hope for the future, they endeavoured to snatch a little pleasure from the present, by living like butterflies, working when they must, and always liable to great suffering and discomfort from insanitary customs, which they were too idle to correct.

To this frivolous people, so superficial in character, the first Christian missionaries were Mr. and Mrs. Judson, who in 1813, being forbidden to continue in India, passed on to Rangoon as the representatives of the American Baptist Society. While learning the language they were initiated into all the hardships of missionary pioneers. The violent opposition of ruler and priest was easier to bear than the discomfort and danger of dwelling with a people who had no thought of sanitation. When Mr. and Mrs. Judson began to speak to the natives of Christ and His salvation, they met frequently with the response, 'Your religion may be good for you, ours is good for us.' It was four years before they could count one convert, and though two colleagues went to their assistance, after ten years of labour the number of members joined to their little church was only eighteen.

In 1824 their work was interrupted by the war with Great Britain, during which Mr. Judson was imprisoned as a suspected spy. His life was frequently threatened by the executioner's axe, and in greater danger from the rough treatment and from the disease prevalent in the dens which were dignified with the name of prisons. But

after two years he was liberated, and then became for a time interpreter in the Burmese camp. His colleague, Mr. Boardman, planted the gospel amongst the Karens, a tribe dwelling in a central district of the country. There the success of the gospel has been a hundred-fold greater than in other parts of Burma. Mr. Boardman met with great violence at first, and his exposure to the weather, his long and fatiguing walks, and his constant labour brought upon him a consumption, of which he died in 1831, having lived long enough to witness the baptism of thirty-four converts, the first-fruits of a work for God and of a change in that particular tribe very similar to the change wrought by the gospel in Fiji.

We must pass over the successive bereavements of Mr. Judson, and his great work carried on with untiring energy—often while suffering from the fever so common in the country. He had from the first been diligent in translating into Burmese the Bible and several other books; and if in 1850, when he died, at the comparatively early age of sixty-two, he had left no church in Burma as the result of his labour, his books alone would have made his reputation as a great and wise missionary.

After the war of 1852, when Lower Burma came under the British Crown, the English Church established some stations there; but it was not until 1885, when the whole country was annexed to England, that the various missionary societies, including the Wesleyan, made a deter-

mined attack upon this centre of heathenism. In addition to the evangelical work carried on from many centres, attention is specially directed to the education of the young, for the great hope of Burma is in the rising generation. Day schools are in full operation, and there are high schools for both girls and boys; many of the bright young scholars in the latter give fair promise of future usefulness to the Church. An interesting feature of the mission work is the large Home for Lepers at Mandalay, supported by the Mission to Lepers in the East, and placed under the care of the Wesleyan Mission.

XIV
JAPAN

XIV

JAPAN

It was only in 1859, or fifty years ago, that several seaports in Japan were opened to missionaries as one result of a treaty forced upon the government of the islands by the United States. Nine years later, only forty years since, the whole country was opened to missionaries as well as to traders. The wonderful progress that Japan has made in those forty years exceeds everything that had been heard of before in the way of a nation's march.

The original religion of the Japanese is Shintoism, which is a kind of nature-worship. Buddhism was introduced in the sixth century B.C., and Confucianism not long afterwards. The Buddhist ritual is much more elaborate than either Shintoism or Confucianism, and its priests are celibate and distinguished by their dress. These three forms of religion are like the forms of worship which existed amongst the Greeks and Romans in Pagan days, tolerant of each other, instead of being mutually destructive. It is no uncommon thing for a man to be a member of all three at the same time. Recently a new religion has sprung up, called Tenrikyo,

which means ' Doctrine of the Heavenly Reason.' Many of its tenets are the same as those of Shintoism and Buddhism; but it has others which seem to have been borrowed from Christianity. It is more intolerant than the older religions, and tends towards monotheism, having a strange jumble of ideas and practices, amongst which is a method of healing similar to what is known as faith-healing.

The Roman Catholics had for a long time their opportunity in Japan. For in the sixteenth century they sent Xavier thither, a man of whose zeal and devotion there can be no doubt. But notwithstanding his zeal he was a Romish agent, and was not able, even had he been inclined; to avoid the papal practices. He had a great numerical success, which continued after his death, until with the inevitable Jesuitical craft, an attempt was made to gain and use political power. Then a reaction of the Government, which had till then allowed their proceedings, brought upon them a terrible persecution. The net result of the mission stirred the ruling powers of Japan to use very violent methods to keep the country free from any other foreign intruders. All native seagoing craft were destroyed, natives who on any account whatever left their country were relentlessly put to death if they returned; and no foreign trader was permitted to set his foot upon the land except under the most humiliating conditions. The door thus slammed against the nations was not opened

for three hundred years, not until the United States, in 1859, succeeded in contracting a treaty with the islands ; and even then it was only set ajar, for a few ports only were made free for traders and others. And in these ports the lives of the foreigners were not made too comfortable, for if they wandered beyond the seven 'li' allowed for their perambulations, their lives were forfeit ; nor were they always safe even within these narrow bounds. Still, the ports were open. The Jesuits took advantage of the liberty to begin again, and tried to win something like their ancient success. Times were changed, however, for other missionary societies were now on the ground, and their success, and the increased illiberality of the Romanists, prevented their capturing the multitude as Xavier had done.

In 1868 a peaceful revolution occurred which marked the birth of a nation. The old feudal laws were abolished, a constitutional government was established, and Japan, becoming free, began to live. Since that time the gospel has made very rapid strides, aided by the efforts of forty missionary societies. The Presbyterian Churches, North and South, of the United States ; the United Presbyterian Church of Scotland ; the Reformed Church of America ; the Women's Union Missionary Society ; and the Cumberland Presbyterian Church, are all devoted to the building up of one native Church, to be called the Church of Christ in Japan.

In May, 1907, the Methodist Church of Japan was formed by the union of the three Methodist missions of the United States and Canada. Four Baptist Societies and one Lutheran earnestly endeavour to spread Protestant truth. Besides these, many smaller Churches have agents in the islands; and the Greek Church—Russian of course—has one vigorous station at Tokyo. Though all the Protestants, including the Episcopalians, work in harmony as regiments of the same great army, they have their different watchwords or formulas, and the number of them is apt to confuse the minds of the natives. It might be better, and will, perhaps, in time be adopted, that all should sink their little differences and join in a strenuous attempt to build up a native Church adapted to the genius of the people. Indeed, this is being done to some extent; for there is a native organization holding ecclesiastical property in various parts of the islands, with a native missionary society whose aim is to carry the gospel to remote districts, and particularly to evangelize the North Island and Formosa.

The Japanese have shown themselves to be rather fickle, except in their devotion to the Mikado. In 1888 there was a very remarkable accession of members to the various Churches, when many thousands professed themselves to be Christians. This movement caused great rejoicing on the part of the missionaries, and raised hopes of the speedy conversion of the whole nation. These hopes, however, were pre-

mature. The country is in a transition state. Its intellectual progress in the last thirty years has been stupendous, more remarkable than the spiritual progress. But now, with a church membership of 300,000 ; with an army of 50,000 lay preachers, helpers, and teachers ; and with schools and colleges, and every equipment for church work, the missionaries are surely in the right to praise the God of all grace for the great things He has done, and to pray and to believe that in the next thirty years the spiritual progress will show an advance as great, if not even greater, than the intellectual.

Japan is now recognized as one of the Great Powers of the world. Her rulers are therefore in constant communication with the courts of other countries, and have opportunity of becoming acquainted with their religious customs. It is not very likely that the Mikado will be inclined, from what he learns in this way, to exchange his paganism for their Christianity. Much more will his views be influenced by the progress and success of the gospel within his own dominions. It is not at all desirable that Christianity should ever become the established religion, either in Japan or in any other country. The history of established Christianity is not attractive reading. It always has put Christianity under a mask. In every country where it has ruled it has been exceedingly formal and tyrannical, bitterly persecuting, fond of 'poms and vanities' notwithstanding its solemn

renunciations of them, and too careless of the morals of the people under its influence. It has been the work of voluntary Churches to be the pioneers of freedom and guardians of morality, and their happiness to show that poor men may be liberal supporters of Christianity though they possess no endowment. The best thing which can be hoped for Japan is, therefore, that perfect liberty may be maintained for the work of the voluntary Churches; for when Christianity is free, it fears no foe. Free Christianity is peculiarly adapted to the Japanese. They are not a rich people, and cannot make lavish endowments; they are unmoral, and need instruction in the morality of the holy Scriptures; and they are accustomed to think that religion does not touch the conduct, and have need, therefore, of being taught that a religion which does not secure a holy life is vain and worthless.

XV

KOREA

XV

KOREA

IN the last decade of the sixteenth century, Korea, which had been the fruitful source whence Japan gathered her arts and her civilization, was wantonly invaded by Hideyoshi, who was then at the head of the Japanese army. He not only vanquished the Korean army in battle, but he pitilessly destroyed her cities, blotted out her industries, laid waste her fruitful fields, and in a word reduced the country to ruin, from which she did not recover for two hundred years and more. No foreigner, whether merchant or missionary, was allowed in the land until 1876, when a sharp and short contest with Japan compelled the Korean Government to open the gates. The Scriptures were circulated there, however, before the country was open; for when Dr. Ross, in 1872, took up his residence at Mukden in Manchuria, he found several youths from Korea engaged in business there, in whom he became very much interested, and from whom he learnt their language. He then translated the New Testament into Korean, and when it was printed he sent to Korea a large parcel, together with

some copies of the Chinese Bible, praying earnestly that though no teacher could go with the books, God would make them useful in leading to the truth the persons into whose hands they might fall; and he had a confident assurance that his prayer would be answered. The result was greater even than his faith; for when the country was fully opened to the missionaries, in 1884, there were found several small communities of Christians, who by reading the New Testament had been led to break away from their old religion, and to associate themselves together for Christian encouragement. These disciples of Christ were exceedingly glad when missionaries appeared amongst them, who could expound to them more fully the words of life; and they formed the nuclei of new Churches which were then organized. To the American missionaries, Methodist and Presbyterians, have fallen the principal gospel honours in Korea—an English chaplain at Chemulpo also assisting in the good work. The missionaries were encouraged by the absence of the persecution which their brethren in other places had to endure, and by the general kindness of the people. Schools were established, both elementary and high grade; medical missions were introduced; colporteurs and Bible-women were set to work; and as it was of old time in Jerusalem, so it came to pass in Korea: 'the word of God increased, and the number of the disciples multiplied greatly.' The triumphs of the gospel in 1907 are far in excess of any previous

year, making a total increase of one hundred per cent. 'So mightily grows the word of God and prevails.' This is the result of a great work of grace which has visited the mission stations, leading the people to crowd to the prayer-meetings and inducing some to walk fifteen miles after their day's work to tell their relatives what great things God had done for them. Thus the work has spread as in the apostolic days. More than ten thousand converts have been enumerated and joined to the church, and this expresses only a part of the blessed fruits of the revival.

The Buddhism of Korea, whatever it may have been anciently, consists now of a number of observances dictated by the dread of bodiless beings created by Korean fancy. There is nothing in the habits of the Koreans to show that this religion has great hold on the popular mind, but there is much that witnesses to the awful spread of Shamanism, or Demonism. This is seen in the numbers of people of both sexes whose profession it is to have direct dealings with demons. Blind people are supposed to be the most powerful exorcists. Their services are called for in choosing a site for a house, or for a grave, or for making a contract, as well as on occasions of sickness, and at births and marriages, also on purchasing an estate. Demons are supposed to people the earth, the air, and the sea, and therefore are to be encountered on every hand, but cannot be dominated without long and carefully prepared incantations. It is in spite

of this superstition that Christianity has won its successes. In the progress of the work catechumens have filled the houses given up for their instruction, have spent as much as six hours a day listening to their teachers, and have held meetings for prayer by themselves every evening. They, as well as the accepted Christians, have likewise been liberal contributors to the offertory. The missionaries have often had requests made to them from distant villages signed by thirty or forty men, so that when it is said that Korea is stretching out her hands unto God, there are facts to support the assertion. That careful instruction in the doctrines of Christianity is much needed is evident. Some people may have sought instruction in the first place for the hope of gain, but have gained a greater treasure than they expected, though it was neither silver nor gold. Their testimonies are as ecstatic as was his who at the gate of the temple was healed by Peter and John. The teaching of the apostolic doctrine of sin, of righteousness, and of the divine love still possesses its ancient power, and is gloriously purifying the morals of the Koreans who give an ear to it.

XVI

SOUTH AFRICA

XVI

SOUTH AFRICA

UNTIL the beginning of the nineteenth century very little was known of South Africa. The Netherlands East India Company had used Table Bay for more than two hundred years as a port of refuge, but had not claimed possession until the middle of the seventeenth century. It was then considered as a part of their East Indian possessions, and was governed from Batavia. A few colonists, mostly old servants of the Company, were allowed to settle on the territory, but under such rules that no colonist could long endure them without a considerable amount of grumbling. There was no free market for their produce, for the Company fixed the prices periodically for such commodities as their ships required ; other vessels might obtain water, but were not allowed to buy what else they might want. This state of things lasted until the farmers appealed to their country, as being a power above the Company, to interfere in their behalf. It was a vain appeal, for Holland was at that time in the grasp of Napoleon ; and England, to prevent the Cape from falling into the hands of the French, took

possession of it. It was restored to the Dutch at the peace of Amiens; but when four years afterwards war broke out again, the English once more occupied it, and at the peace of 1814 retained possession on the payment to the Dutch of six million pounds.

In no part of the world has missionary work been conducted amidst such complications as existed in South Africa. The missionaries had four different nationalities to think of, and often to contend with. The first of these were the Hottentots, a tribe of very low development, only a little higher than the aborigines of Australia, and much inferior to the natives of America. They lived upon the produce of their flocks and herds, upon such game as they were able to kill or capture, upon what the earth yielded without their labour, and upon what they could steal—for they were notorious thieves. In 1737 George Schmidt, a Moravian, began a mission to them, which was allowed by the Dutch for five years, until his work began to show success; but as soon as he wished to baptize some of the natives, the Dutch took alarm at his boldness in bringing such people within the covenant of grace, and peremptorily ended his mission. In vain he appealed to the committee of seventeen; there was no redress for him, and at that time no sympathy in the Dutch mind for teaching the Hottentots anything but how they might become useful slaves. Fifty years passed before the Moravians were permitted to resume

Schmidt's work ; and then they found it a task which required infinite patience and perseverance, yet in the end was more successful than the contemptuous Dutchmen ever thought it could be. The Hottentots gathered around the Brethren in several settlements, one of them forming a village more populous than any other in the territory except Cape Town. It was a difficult thing to induce the wild natives to settle anywhere, especially where systematic instruction might be given to them. Those who did so became peaceable and quiet, and restrained their disposition to be quarrelsome so long as the Government did not interfere with them. The missionaries were exercised in their minds about the justice of a strong nation taking possession of the country that properly belonged to these feeble folk ; but they soothed their own consciences by the thought that if the Dutch were not masters there, another tribe, as savage and degraded as the Hottentot, but skilful in war and very courageous, would soon blot them out of existence.

This was the Kaffirs, a people physically and intellectually much superior to the Hottentots, though morally not a whit better. A century earlier they had emigrated from some northern district, and had proceeded southwards, plundering, fighting, and exterminating or driving before them every tribe which offered the slightest resistance. They had passed through what is now called Basutoland, and were making their

way westwards, thus coming into contact with the white colonists. The Dutchmen drove them back once; but as the Dutch were merchants rather than soldiers, and thought it easier to purchase peace than to win it at the point of the sword, the next time the Kaffirs made an incursion they imitated Ethelred the Anglo-Saxon, only to be sure of having an early opportunity to repeat the practice. When the English took possession of the colony, and missionaries settled at Cape Town, the Kaffirs were not very far away; and as these and the Hottentots were expressly the people they came to save, all their caution and all their courage were needed to support the Government, and at the same time to secure justice and righteousness to the natives.

For the Boers, as the Dutch colonists were called, were still in the land, and as discontented under English rule as they had been under the rule of their own countrymen. They were all religious, and Protestant on the model of the religion of Holland, which they had maintained in form, though many had degenerated and had become Bible Christians, with much more of the spirit of the Old Testament in their faith and practice than of the New. Black people they considered to be outside the covenant of grace, descendants of Ham, and fit only to be slaves, or, at best, menial servants. The Hottentots, who were with them from the first, they had made no effort to convert, but had endeavoured to teach such as they could gather enough of the

common arts of life as to make them endurable slaves. In this, however, they had not obtained much success ; for the Hottentot is so disposed to wander that it is difficult to catch and hold him, and when he is caught he is found not to have spirit enough to become a good slave. The useful men of the servile class, of whom there were about thirty-two thousand when the English took possession of the country, were men brought from the East chiefly, to whom some negroes had been added. Everything had been done by the Netherlands Company to make their colonist farmers dissatisfied, and to prevent them from forming a community with a united aim. One condition imposed upon them was that every farm held by a colonist should be three miles distant from the next, so that they should be scattered far and wide, and therefore have great difficulty in arranging a meeting to discuss their grievances. So far were they scattered that when they attended church at Cape Town some of them had to be absent from their farms a week, some a fortnight, and some even more. Men dwelling so far apart—having few opportunities of seeing each other, obliged to talk all day, when they wished to talk at all, either to members of their own family, or to slaves, and without any book to read and keep their minds fresh—could not but degenerate. In character and disposition they became, especially those who dwelt farthest from Cape Town, more assimilated to their slaves than they were conscious

of. This is strongly stated by Admiral Stavorinus, himself a Dutchman, in his book of voyages to the East. Added to this there grew up in the Boer mind a great hatred towards the missionaries, because they denounced slavery, and even said that the Boers treated their slaves with inhumanity. Upon a review of all the circumstances, no one should be surprised that the spiritual relations between missionary and Boer left much to be desired ; though it is but just to acknowledge that there were exceptions to the rule, and that often, especially in times of distress, the missionary has found a safe retreat in a Boer farm, and a bountiful mother in a Boer wife.

The other party to be considered by the missionary was the English Government, which took the territory under its control. The governor first appointed had as much aversion to and suspicion of the missionary's work amongst the natives as the Boers themselves. But as the governors were servants of the home Government, which was influenced by public opinion in England, they had sometimes to change their opinions and their practices, or they themselves were changed for a governor of different political views. The worst fault of the Government has been a want of continuity in its policy towards the natives, arising from a change of parties in the central Government at home, and the particular view of the Colonial Minister as to the best way of dealing with the natives. Often

the question plainly put to the authorities in South Africa by circumstances has been, 'Are the English to be masters here, or are they to be driven out of the land?' The first impulse of every governor in such a case is to answer, 'We must and will remain masters,' and he perhaps proceeds to act so as to fulfil his words. Then perhaps the Government at home do not know exactly the circumstances, or it may be opposed to the expense of war for any purpose whatever, and the colonial governor is censured for what the minister may be pleased to call his rash action. This was the case with Sir Harry Smith, who, when an incursion was made by twelve thousand Kaffirs, committing great damages everywhere, immediately collected the forces at his command and went forth to meet the savages and compel them to retire. He was censured, and his successor reversed his policy entirely, by abandoning the whole province of Queen Adelaide to the Kaffirs. This abandonment had very soon to be disowned at the expense of another war with all its accompanying suffering and loss. Similar vacillation has marked the entire history of the colony, even down to our own times, and has caused the missionaries a great deal of trouble and not a little suffering. It is easy to speak of British oppression: it becomes necessary also to speak of British protection. The Kaffirs in their intertribal wars were relentless and cruel, never hesitating to exterminate a tribe that would not flee before

them; and the emigrating Boers thought no more of the people they drove out of a district suitable for themselves than they thought of the claims of so many cattle. In both cases the aggrieved tribes appealed to the governor for protection, which was sometimes granted and sometimes refused, upon principles which only those in the secrets of the Government at home can understand.

Into such a whirlpool of various and conflicting passions and motives came the missionaries. They had as much need to be bold and fearless as to be devout and godly men. It was their first business to think of the heathen and how to Christianize and civilize them. But though they contended for their rights and privileges, they had no wish to give offence to any other party—though it was often difficult and sometimes impossible to avoid it. Sometimes they arrayed themselves on the side of the Government, sometimes they took the opposite view; but in this apparent change of opinion they acted with consistency, having a regard for the natives and a desire that they should be treated with justice and consideration.

It was in 1797, during the last years of the rule of the Netherland Company, that Vanderkemp and three other agents of the London Missionary Society were sent to South Africa. Two went to the Kaffir country and two to the Bushmen. Vanderkemp received a grant of land for a mission station at Bethelsdorf, which place became the

mother of several stations to the northward, the chief of which is Kuruman, the scene of the long labours and triumphs of Robert Moffat. Their society had also some stations in Great Namaqualand, which were afterwards handed over to another Protestant mission.

The Wesleyan mission began in 1816, when the Rev. Barnabas Shaw commenced preaching in Cape Town, notwithstanding that he was forbidden by the governor to do so. When the work was fairly set in order at Cape Town Mr. Shaw, anxious to come into close quarters with heathenism, started northward to find a station, like Abraham, not knowing whither he went, but confident that he was being directed in the right way. And so it proved, for in his journey he met the chief of Little Namaqualand and four men who were on their way to Cape Town, seeking for a Christian teacher, being induced to do so by the knowledge which had come to them of what the London Missionary Society had done for other districts. Mr. Shaw accompanied them to their kraal or village, and was received with demonstrations of very great joy. In 1821 one of those changes which have been spoken of occurred in the English Government, and induced them to make a great effort to colonize the country and people it with emigrants sent from England. Several thousand emigrants, of whom a goodly number were Methodists, were settled at a place then called Graham's town. The Rev. William Shaw was appointed to accompany the Methodists;

and he spent many years, and had considerable success in the colony not only with the emigrants, but with the Kaffirs likewise. Thus the Wesleyans had three districts under their influence; and as their agents multiplied, fresh stations were occupied in the surrounding country.

In the same year the Presbyterians of Glasgow established a mission amongst the Kaffirs. These have concentrated their efforts more than some other societies, and have made Victoria a great centre for training institutions of every kind, not only in religious and literary matters, but also in the common arts, such as carpentering, furniture making, blacksmith's work, and agriculture, and have now a large civilized community very busy all around them.

In 1829 the Paris Evangelical Society put missionaries in the field, who have given their attention chiefly to the Basutos. Soon afterwards agents of the Rhenish Missionary Society took up the work, to whom the mission in Great Namaqualand, commenced by the London Missionary Society, was handed over. There are some other societies now labouring on this vast field, and it is pleasant to observe the harmony that has reigned amongst them. It has often happened that the agents of one society have been able to render assistance and offer a refuge to the agents of another, when the latter have been obliged to leave their homes on account of some tribal war. For all the stations have been attacked, pillaged, and burnt, some of them as

many as six times ; but after war has ceased the stations have been renewed, and sometimes the missionary has conducted the defeated tribe to another settlement.

As the colonies advanced the English Episcopalians were engaged chiefly in ministering to European settlers. These took but little part in the early pioneer work among the heathen, until a revival of the missionary spirit in the Church led them to extend their operations. There are now a goodly number of them who work with great zeal, and maintain the traditional harmony of the missionary brotherhood.

The missionary societies have succeeded in effecting a great reformation in several tribes ; have given a written language to those which knew no letters ; have printed the Bible in several languages and dialects ; have induced many to adopt civilized habits ; have restrained the passions of others, and in addition to all this, have enabled many thousands of the natives to step into the peace, purity, and joy of a real Christian life, not inferior in any respect to that of the most favoured Christian nation on earth.

Amongst the labourers in this field there are many who are worthy of special mention. The names of Robert Moffat and David Livingstone cannot be passed over in silence. The former for forty years resided chiefly at Kuruman, where he translated the Bible into the Bechuana language, and by his zeal and tact made Kuruman

what, it is to-day. The latter, beginning at Kuruman, where his house was plundered and burnt, and his property carried away or destroyed by the Boers, went northwards, living amongst the heathen, to whom by his life he demonstrated the blessings of the gospel, and won their undying love and veneration. He assisted them in the matter of trade, and with a handful of followers opened up a route, first to Loanga on the west coast, and afterwards to the mouth of the Zambesi on the opposite coast. Then in his unceasing travels he made the discovery of the great and until then unknown Lake district in the interior of the country; and moved the Church Missionary Society, as well as others, to vigorous efforts for the tribes that dwell there. He was thus the opener-up of Rhodesia and Mashonaland, not only for the gospel, but for the colonizing energies of Great Britain; and he set the nations of Europe on fire to penetrate the Dark Continent—not always with the intention of making the wilderness the garden of the Lord. Though Livingstone did not live to see the full fruit of his labour, he is acknowledged the father of a very extensive mission, which employs the agents of many societies in one of the richest and healthiest districts of this vast and dark land. The testimony of Mr. Broadwood Johnson concerning the changes which have been brought about in this territory is worth quoting. ‘In 1861,’ he says, ‘the picture to Christian civilized eyes was as sadly black as could be—unbridled

cruelty, drunkenness, witchcraft, and slavery ; but at the close of 1901 there was, thank God ! hardly a trace (at least in the capital) of the old order remaining. Life was as secure as in England. The status even of the modified domestic slavery had passed away on the initiation of the chiefs themselves eight years before, and a man was at liberty to serve what master he pleased. It was a strangely uncommon thing now to meet a man protected with a charm. Women cultivated their husbands' gardens or walked along the road without fear ; peasants brought their produce into the market and went home in possession of the lawful price without having it seized by the chief.' To be the means of spreading such peace and contentment, together with the bright hopes of a better life, is a joy which more than compensates for all the sufferings and privations of the missionary.

A writer in the *Daily News* some time ago expressed his anxiety concerning the future of South Africa, and stated that his fear was shared by many supporters of missions. It must be conceded that the success of missions and the recent war have modified the relationship which formerly existed between the four nationalities which have been mentioned. Great numbers of Kaffirs are now intelligent men, who naturally desire to have some share of political power. The Boers now possess more freedom and power than they have ever had, and they have not yet made it unmistakably plain that their

attitude towards the natives has changed. Another feature has been added to the actions of the dominant people by the discovery of mines, and by the desire of getting the mines worked at the very lowest price possible. There is not much hope that the wealthy mine-owners will take a missionary's interest in the natives, and a man who has no confidence in the power of the gospel may easily conjure up difficulties for the future. But it should be remembered that He who has done such great things already, through the agency of the missionaries, has not left His throne. Moreover, there are now in South Africa multitudes of men, of heart sincere, whose sympathies are with the missionary, whose hope remains in the power and love of God, who recognize the duty to continue in the same work of preaching to all as opportunity offers, to mine-owners or mine-workers, as well as to the heathen remaining, the gospel which teaches the brotherhood of man. To men of faith and prayer there is nothing in South Africa to daunt their courage, but much to stimulate their zeal.

XVII

BRITISH EAST AFRICA

XVII

BRITISH EAST AFRICA

MISSION work in this district was begun by Dr. Krapf, a missionary trained at Basel, who laboured for a time at Shoa ; and when that place was closed against Protestant missions by the influence of the Roman Catholics, he and his wife, whom he had just fetched from Europe, went to Mombasa with the intention of finding in that neighbourhood the best site for a new mission. He was disappointed in his excursion into the country, where he found the people given up to drunkenness and materialism. But as he expected the day to come when more missionaries would be in the field, he prepared a translation of the whole of the New Testament in Suahali, and a grammar and dictionary of the language. In 1845 he was joined by Rebman, with whom he worked patiently at Rabai, which he had selected as his central station. They collected a few converts, but were not satisfied with the number, and longed to find a tribe less under the influence of the Mohammedans. They made several excursions into the interior of the country, often suffering greatly through the cruelty and treachery of the natives ; sometimes

their lives were in danger, and on one occasion Krapf, being left without food, was obliged to eat leaves, roots, ants, and even elephant's dung. In 1855 he returned to Europe, unable longer to endure the hardships of missionary life, or to be of any use in East Africa. But the publication of his journals inspired the United Methodist Free Church with a strong desire to send a mission to the country he had left, and in due course four men set forth to the land, Krapf himself accompanying them to introduce them to their stations. Two were settled at Kauma, and the other two at Usambara. Upon the breaking out of an anti-European spirit at Mombasa, three of them soon left the country, and only Wakefield remained to fulfil his mission. He was joined by Mr. New, and Rebman continued to work until age and blindness incapacitated him, and in 1874 he returned to Europe. These four devoted men had laboured faithfully, sowing the seed of the gospel, but had not the joy of reaping a large harvest on account of the great influence of Mohammedanism which then prevailed.

But about that time help was on the way from an unexpected source. The exploits of Livingstone had brought several explorers to East Africa, all bent on discovering the sources of the Nile. Stanley was interested in this search, but when he had found Livingstone, a few hours' intercourse with that great missionary, combined with the pity he had for the natives of the country and his indignation against the slave trade,

inspired him with an earnest desire to assist in the higher purposes of the missionary, which was a far grander aim than the discovery of a few natural springs of water. When he came to Uganda he found the country ruled, after a fashion, by Mtesa, whom he calls an intelligent person, yet most cruel in the treatment of his people. As he possessed an army of fifteen thousand and a navy of three hundred and twenty-five canoes, he was a chief whose word had to be obeyed. Stanley thought that if so great a chief could be induced to become a Christian the evangelization and civilization of his tribe would easily be secured. Therefore, although it was not his professed rôle, he made himself a missionary. He told the king the story of the gospel so earnestly and effectually that Mtesa renounced Islamism, ordered the Sabbath to be kept, and promised to build a church. To enlighten him still further, and to confirm him in his new attachment, Stanley wrote an abridgement of the Bible in a language which Mtesa understood; he also translated the Gospel of St. Luke, the Ten Commandments, and the Lord's Prayer. In addition to this he had a board painted and hung in the king's court, so that it might be seen by all who came there, on which was inscribed the great commandment, 'Thou shalt love thy neighbour as thyself.' He also made an impassioned appeal to England for missionaries to be sent, which had a greater effect than he intended; for it brought the Roman Catholics

to the country as well as the Protestant mission which Stanley had in his mind. The Church party were first on the field, however, and all the prospects of the mission were as fair as could be desired, when, alas! the Roman Catholics came, sowing tares, and introduced a long and sad reign of discord. They represented themselves as Christians who had come to teach the true religion; declared that the Bible was 'a book of lies,'¹ and that Mackay and his helpers were not duly authorized to do the work which they had undertaken.

The English missionaries would probably have been well advised if they had refrained from argument, and had bid their opponents make proof of their mission by reforming the people and cultivating in them pure living, and gentle and peaceable manners, while taking care to continue their own work. In this way, if at all, they might have secured the adhesion of Mtesa to their doctrine. But they were under great provocation, and in Mtesa's presence allowed themselves to be drawn into a quarrel; upon which the king, perplexed by statements which he did not understand, bade all the white men to return to Europe, whence they might come again, he said, 'when they had discovered which was the true religion.'

The missionaries, however, did not retire from the country. They remained and formed parties striving after political power, plunging the tribe

¹ *Mackay of Uganda*, p. 121.

into war as soon as Mtesa died. Mwanga, his son and successor, had made no promise to Stanley, and showed his disposition by a fierce persecution of the Christians. Bishop Hannington, who was on his way to Rebagu, was cut off with forty of his followers before he had got near to the place. Then for ten years intermittent wars continued, with great complications arising from the contentions of the Christian parties, from the actions of the French and German Governments, from the bankruptcy of the chartered company, and from the vacillating policy of the English Government. At last a British protectorate was proclaimed over East Africa, and though it was followed by war, since 1899 peace has been secured and the country enjoys security under a strong and stable government. Every Englishman, however, must be ashamed of some deeds done in the earlier wars by British soldiers ; and every Christian cannot but feel the strongest indignation with the conduct of the Roman Catholics, who wickedly set up strife, and maintained it with much bitter zeal, boasting in the *Chronique Trimestrielle* of the ruin wrought upon Protestant missions, as if that were the only thing that concerned them.

The mission was not doomed to be a failure, notwithstanding this premature boast. After the protectorate was proclaimed, the missionaries took fresh courage, their numbers were largely increased, and several other societies joined in the work. Great success has rewarded their

labours, as may be seen by the fact that there are now thirty thousand communicants of the Episcopalian Church alone, while all the other societies can show a proportionate advance. This does not mean, of course, that there are so many thousands of saints drawn out of the bonds of heathenism, but that opposition to the gospel has ceased, and that a great number of people have put themselves under Christian discipline, and are learning, some quickly, some more slowly, what is the life and what are the privileges that a Christian is expected to pursue and to enjoy.

XVIII
WEST AFRICA

XVIII

WEST AFRICA

IN West Africa the history of missions is interesting. From the first they were intimately concerned with hindering, and finally suppressing, the slave trade. This portion of the great continent was the principal recruiting-ground for those who trafficked in human flesh. In the eighteenth century there were often as many as sixty thousand negroes transported across the seas from Sierra Leone in one year, and large numbers were also taken from other ports. But Sierra Leone was ceded to England in 1787, and not many years afterwards it was decided to make it a home for liberated slaves. The establishment made for governing the men liberated contained a clergyman to attend to their instruction, and to their spiritual wants; in which duties, however diligent he may have been, he failed to satisfy some of his dark-visaged people. There were a few who had been brought from Nova Scotia, where they had heard the Methodist preaching and had attended the Methodist services. These, though very ignorant, knew what had done them good, and were anxious to continue in the use of the same means. They

therefore built a little chapel with their own hands, and commenced to hold their meetings in it. Very glad and joyful were they when in 1811 two Wesleyan ministers appeared at Sierra Leone, and at once relieved the poor negroes of the responsibility of conducting their meetings. As the population of Sierra Leone increased by the influx of liberated slaves, the two societies at work there had to increase their forces and extend their buildings. And when slavery was abolished, several other societies sent missionaries, so that the danger was threatened of overcrowding Freetown with ministers, as some English villages are overcrowded with chapels. However, Freetown has become a civilized and Christian country, having colleges and schools and every equipment necessary to a state organized after a Christian pattern. There is still much for the missionary to do, both in Freetown and in the surrounding country, but nearly all the work is now done by native ministers, who have been trained in the colleges, and are not so liable to attacks of the deceitful fever as are Europeans. A very pleasant custom obtains in Freetown of the fraternization of all missionaries with each other—as workers for one Master in the same vineyard.

Very nearly the same account may be given of Liberia, which was constituted an independent republic in 1848 on the model of the United States of America, whose great missionary societies supply its spiritual needs.

The principal coast towns in all the other

states, except those which belong to Portugal, have long been occupied by missionaries. In the Gambia district, on the Gold Coast, and in the neighbourhood of Lagos, there are a large number of vigorous missionary settlements, worked now chiefly by native agents; but the tribes of the interior have been so much given to war with each other, that little could be done for missions until the European governments assumed the powers of protection or of absolute rule. All the petty governments were as bad as governments could be, but Ashanti and Dahomey are distinguished for being the most merciless and the most atrocious governments that have ever been known. The kings had unlimited power; the lives and fortunes of the people were in their hands; wholesale massacres took place on the death of a king or upon the day of a general feast, and were willingly submitted to by the people. A much better state of things is growing up under the work of English, American, French, and German missionaries, who have spread into the interior and are beginning to gather great numbers of the heathen under instruction. Amongst the Haussas especially there has been a great work of grace. But here, as elsewhere, one of the great foes of missions is the vile intoxicating liquors which traders of the respective nations—the Germans being, perhaps, the worst—introduce into the countries to the destruction of the bodies and the complete ruin of the character of many of the heathen.

The greatest foe, however, with which white missionaries have had to contend is the fever. The climate on all this coast is most deadly. At Sierra Leone, which has been called the white man's grave—without meriting the epithet more than other places—there were sixty deaths in fifty years, besides several who were invalided home. Yet so great has been the enthusiasm for missionary work, that there has never been a lack of volunteers to take the places of those who passed away. Missionaries breathe the spirit of the Rev. Melville Cox, the first Methodist missionary to Africa from America, who before leaving his native land said to a friend, 'I go to that land of sickness and death; but if I die you must come and write my epitaph.' 'What shall I write?' asked the friend. 'Write,' said the devoted man, 'Though a thousand fall, let not Africa be forgotten.' The epitaph had to be written before three months had passed; and it has been written many a time since.

XIX
MADAGASCAR

XIX

MADAGASCAR

No Protestant mission has had such a chequered history as that of Madagascar. The island is about one thousand miles in length, and in breadth it varies from two hundred and fifty to three hundred and seventy-five. The population is estimated at about four millions. It is not a little island that may be compassed in a day ; and being not far from the sea route of the Phoenicians of Solomon's time, and of the great East Indian Companies of a later date, it has never been quite unknown. Of its history and people before the nineteenth century there is neither space nor necessity to write, except to say that it had been for a very long time a recruiting-ground for slave-dealers. When, in 1819, the London Missionary Society sent its agents there, the central province was under the rule of Radama, a very cruel heathen tyrant, who ordered his slaves to be beheaded for the least offence, though he had enough civilization to make him desirous of meriting the good opinion of European Governments. The people had no written language, and were given up to supersti-

tion and bestiality. On certain occasions a day of general and unrestrained licentiousness was proclaimed, when such things were done and such iniquities were practised that decency compels a veil to be drawn over them. There was no word in their language to express purity of life, and no one, not even a girl of ten years, to whom it might have been applied had such a word existed.

The Rev. D. Jones and Rev. J. Bevan were sent there in 1819, each having a wife and child. Unfortunately they landed in an unhealthy time of the year, and before many weeks passed five of the party died, and Mr. Jones, the only survivor, was reduced to death's door ; from which, however, a sojourn of several months in Mauritius brought him back to vigorous life. He returned to Madagascar in the autumn, and had an interview with Radama, who gave him permission to remain and to instruct the people, and to bring as many missionaries as he could, provided that they were accompanied with skilful artisans to make the people workmen as well as Christians. Six missionaries and eight artisans were then sent out, and thus the evangelization of the island began.

For some years the missionaries were employed in mastering the language, translating the Bible, and in using every opportunity for conversation with the natives. In 1828 Radama died, a victim to his vices, and one of his twelve wives had herself proclaimed queen, and secured her title by

murdering every possible opponent. In her, all the worst vices of heathenism were combined with great vigour of mind and with some civilization. She made her court the scene of brutal amusements and shameless licentiousness. Such a queen could not tolerate the preaching of Christianity ; yet she harboured the missionaries for some years, because of the advantage to the people of being taught some useful trades. The missionaries were required to make soap and to teach the natives the art. They undertook the task, but they worked more diligently in translating the Bible, foreseeing troubles that were impending, and anxious that the people should have the Word of God in their own language when the troublous days should come. They also established schools, where the gospel was taught as well as the arts of reading and writing ; and while the soap-making business proceeded slowly, the spiritual business was pushed on with all possible earnestness. The people themselves had grown weary of paganism, and were feeling after God, though they seemed to be bound hard and fast by the most degrading superstition. Many amongst them disliked the custom of child murder, yet could not resist the authority of their sorcerers, who required all twins to be put to death and all children born upon an unlucky day to be placed in the road before a herd of cattle, where they were sure to be trodden to death ; and if by chance any escaped such a fate they were placed in a pit and boiling water was poured

upon them. This is only one of their cruel superstitions; for they were in that state described by the Apostle Paul: 'Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardness of their heart. Being past feeling, they gave themselves over unto lasciviousness, to work all uncleanness with greediness.'

The missionaries were not without some tokens for good. There were some thousands of children under instruction, and in 1831, eleven years after landing on the island, the missionaries had the joy of baptizing and admitting into church fellowship twenty-five adults, who gave proofs of genuine conversion. After this the work grew rapidly. The number of converts constantly increased, and the books published by the mission press began to make their influence felt by those who had learnt to read. The whole of the New Testament was issued, as well as separate books of the Old, and the Pilgrim's Progress, hymn-books, and a variety of school-books.

At last Queen Ranavalona, finding that the gospel was winning its way in spite of her opposition, and believing that now soap could be made by the natives, and being resolved to drive the nation back to pure heathenism, made a decree that all missionaries should be banished from the islands. She expected that when the missionaries had left, nothing more would be heard

of the religion they had taught. In this she was greatly mistaken, for the prayers continued. 'The missionaries have left books,' she said, 'let them all be burnt.' A great number were found and destroyed, but not all; still the prayers continued, and even increased. Then in great fury she issued decrees for persecution such as might have been issued by a Nero or by the Spanish Inquisition. Those who would not forsake the new religion were arrested in great numbers. Many were sold as slaves; some were stoned; some with bands tied around their legs and arms were rolled over precipices; and some were loaded with chains and yet compelled to earn their own living. Sometimes she had the Christians chained together by the neck to be led away to slavery in such numbers that the gang extended in single file for half a mile. Then if one of the gang fainted, or died of exhaustion, his body had to be dragged along by the living ones until the guard cut off the head to allow the body to slip from the chain.

Nobly, however, did the Christians conduct themselves in this trial. Those who were not arrested, or could escape from the soldiers, hid themselves in woods and caves; and to encourage each other they repeated such passages of the Bible as they remembered, and prayed. In one cave a Bible was kept hidden, and was used by the fugitives all the time the persecution lasted. The queen was very determined to rid the country of Christianity, and continued her

persecution for twenty-two years, during which, on four occasions, in the years 1837, 1840, 1849, and 1857, her efforts were made with the greatest violence. The most remarkable feature of those terrible twenty-two years is that notwithstanding the absence of missionaries, the burning of so many books, and the destruction of so many lives, the number of adherents to the Christian worship was greater after the persecution than it was before. It had deepened the spiritual life in those who suffered; and the Lord so blessed the testimony of the martyrs that as soon as liberty was restored, many people who were supposed to be heathen showed their readiness to confess Christ.

After thirty-three years of a literally savage reign, Queen Ranavalona's death was hailed with inexpressible, tearful joy, not only by Christians, but by the heathen also. Radama II, who succeeded her, made it one of his first acts to proclaim religious liberty. Then the agents of the London Missionary Society immediately returned to their work; and as the long persecution had been a subject for newspaper discussion in all the countries of Europe, and had created great interest in the Churches, several other societies resolved to enter the field. Amongst these, alas! came the Roman Catholics, the agents of contention and trouble wherever they go, determined to leave no art or trick untried to drive Protestantism out of the island, with a result that we shall see presently. Meanwhile,

during two short reigns, the London Missionary Society's agents were kept exceedingly busy in collecting the remnants of their former churches, and in organizing a great extension of work which was made necessary. When Ranavalona II came to the throne, a revolution occurred which reminds one of the times of Constantine. She was a Christian, not in name only, but in deed and in truth. A church of beautiful architecture, known as the palace church, was erected near to her residence. It was attended not only by real Christians who were seeking to worship God in spirit and truth, but by Government high officials and others desirous of standing in the good graces of the queen. Had the missionaries been of the same spirit as Constantine's bishops, prosperity might have ruined their work. If their method had been like that of Augustine in Saxon England, they might have established a national church without further difficulty. But they were rightly jealous for the purity of the Church, and admitted as members no one who could not show some proof of his conversion. With the best of intentions they made many mistakes; but every one who considers how suddenly the work grew upon them will wonder that their mistakes were so few, and so easily corrected afterwards. Churches were erected in a great many places, two of them memorials of the martyrs. The difficulty was how to supply all the churches and schools with suitable teachers. A minister with eighty

churches to care for, besides schools and other forms of Christian work, needed an army of assistants. He was obliged to put as pastors and teachers in the villages the best men he could get, and these in some cases were not the ideal best. He needed great caution and great firmness to prevent a village chief from seizing the pastorate of a church because he was chief, and he had to be incessantly moving about from one church to another instructing the pastors, preaching to their congregations, and inspecting their schools. Some missionaries were, of course, engaged in training institutions at Antananarivo, and ultimately they all had the happiness to see the work of God prospering throughout the central province, and many of their members, as well as their assistants, lived a Christian life that would have done honour to any Church in any country.

Now the effect of the Roman Catholic mission began to appear, not in any spiritual good that they had done, but in troubles produced by their false accusations against the English missionaries, and by their wicked intrigues. Finding it impossible to wean the queen from her attachment to the Protestants, they turned their attention to undermining her authority, and in time brought about a war with France. In this they gloried; and when France put a garrison of fifty men in the capital, they introduced the gay manner of living customary in such places as Paris. The Protestant missionaries strongly

objected to the theatre and other entertainments brought into use, and were denounced as narrow-minded and bigoted men, who were hindering the civilization of the country. Other false accusations were continually brought against them. Finding that all their efforts still failed to detach the queen from her missionaries, the Romanists adopted another plan, which was to produce friction between the French and the Hovah Governments. In this they succeeded only too well. There can be no doubt that the queen and people were grossly betrayed in the war of annexation. The Jesuits had seduced by bribes some members of the Hovah Government, had deceived others by false statements, and had hoodwinked the people, so that when the war came there was no preparation on the part of the Hovahs to meet it. Too late the people were sensible of the trick that had been played upon them, and they raised a rebellion, which only resulted in increasing their sufferings. But when the island was declared to be a part of the French empire, the real purpose of the Jesuits became apparent. It is comforting to the Protestants to know, however, that in grasping at too much they lost nearly all. They seized the churches and the schools of the Protestants, and commanded the people to embrace Catholicism, telling them that the religion of the country was to be changed, and they would have to choose to be Romanists or to be shot. For a year or two the missionaries had a very difficult time, although

they were nobly helped by the Paris Evangelical Society, which raised its income from fifteen thousand to forty-five thousand pounds on purpose for the Madagascar Mission. For a time the French governor believed the false tales which were told by the Jesuits, that the English missionaries were nothing but agents of the British Government ; but when he discovered how they were making him play the fool he put a severe check upon them. All the churches and schools which they had seized he commanded to be restored to their rightful owners, and proclaimed perfect freedom of worship to all people ; and because the Jesuits showed a disposition to ignore his proclamation, he intimated that he should expel them from the country unless they discontinued their troublesome ways. So their influence became less after the annexation than it was before. The Protestant churches were filled again with devout worshippers, and all the work of the missionaries was resumed, to the great joy of the people. The result of the whole work done in Madagascar is that four-fifths of the inhabitants of the central province are Protestants ; that there are mission stations in many other parts of the island ; and that under a stable government a prosperous continuance of the work is confidently hoped for.

XX

AUSTRALIA AND NEW ZEALAND

XX

AUSTRALIA AND NEW ZEALAND

AUSTRALIA was discovered and used as a convict station long before the Churches had undertaken any missionary labour. The natives were few in number for the extent of the country, and of a very low development. Under the influences of the white races, especially when they were able to obtain intoxicating beverages, they began to decline, and few are left to-day ; but various efforts are being made for the enlightenment of such as remain.

It was in 1788 that a small British fleet anchored in New South Wales with a company of emigrants numbering about a thousand, of whom seven hundred and fifty were convicts. Every year afterwards the number of convicts was increased, and though a few of them were industrious, and showed a disposition to make the best of their new life, the majority gave the rein to their evil passions and sank to a very low degree of wickedness and vice, having no thought of religion and no desire of being reminded of the privileges they might have enjoyed at home in England. Their state of degradation can be expressed in

terms which St. Paul uses as descriptive of some of the Gentiles : ' Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' It was a condition worse than that of the Mangaians or any of the islanders of the South Seas. They had all had the privilege of the gospel at home, while some of them had been well educated and had filled responsible positions in society. The free settlers also increased in number from year to year ; but as they were scattered over a very large section of the land and were destitute of any public means of grace near at hand, or of any instruction in religious matters, their position became only a shade or two less deplorable than that of the convicts.

There were four chaplains appointed for the colony, and a few schoolmasters. Of all these Mr. Marsden, a man of large heart who found it impossible to keep his work abreast of his desire, was the leader. Two of the schoolmasters had been Methodists in London, and these, with a soldier or two, and colonists which made up the number to a dozen, addressed an earnest appeal to the Wesleyan Conference, asking that a missionary should be sent. They said, ' There are probably now twenty thousand souls in this

colony natives of the British Isles and their descendants. From the description of persons sent here, much good cannot be expected. The higher ranks of these who were formerly convicts are in general either entirely occupied in amassing wealth, or in rioting in sensuality. The lower orders are indeed the filth and offscouring of the earth in point of wickedness. Long accustomed to idleness and wickedness of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath-breaking, and blasphemy are no longer considered as indecencies. All those ties of moral order and feelings of propriety which keep society together are not only relaxed, but almost extinct. Send *us* that gospel which you have received of the Lord to preach to every creature. Send amongst *us* one of yourselves, and many shall rise up and call you blessed.'

In response to this appeal the Rev. Samuel Leigh was sent. His reception was not such as he might have expected from the earnestness of the appeal made to the Conference ; but having won the sanction of the governor he set to work, finding a willing and able coadjutor in Sergeant James Scott of the 46th Regiment. He opened a house for preaching, organized a Sunday school, and having set various minor agencies at work at Sydney, commenced to make a circuit after the pattern of the Methodist work in England. He went to Castlereagh, then to Paramatta, where he met with the Rev. S. Marsden, the chaplain-

in-chief, with whom it was his pleasure to be associated for many years in much Christian work. He continued indefatigable in his travels and labours, and had such success amongst men of the convict class as might have silenced the phrenologists, who about that time were making great efforts to propagate their doctrine, having no remedy to offer for the cure of a soul whose head happened not to be of the registration pattern. Phrenologists have now given place to various writers, who in medical and other journals say that a diseased brain is the cause of a great part of the crimes committed. Had Mr. Leigh believed such a doctrine he would have been like a paralysed man amidst the multitude of convicts in his wide circuit. His cure for all spiritual and moral diseases was the grand testimony of the Scriptures: that all have sinned and come short of the glory of God, and that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' With a firm faith in this gospel, and in the power of the Holy Spirit to apply it, and to enable the vilest offenders to overcome their evil inclinations and to lead them in the way of righteousness, he won the hearts of many of the convicts as well as of many of the free settlers. After several years of labour he could write—so great had been not only his success, but the influx of other settlers into the colony—that when he commenced his missionary work in the colony there

were only four clergymen of the Church of England, and very few communicants ; now there were 93,137 persons in connexion with that Church. Then there was no Presbyterian minister in the colony ; now the members of the Church of Scotland numbered 18,156. Then there were only fourteen accredited Wesleyans ; now there were above ten thousand, and nearly as many children receiving instruction in the day and Sunday schools.

A similar movement passed over the other colonies of Australia and Tasmania, and we may leave Australia as a mission field to take a look, as Mr. Marsden and Mr. Leigh did, to the not distant islands of New Zealand.

A few years before the date to which we have come, Mr. Marsden, bearing in mind the deplorable state of New Zealand, spent the time of one of his furloughs in an endeavour to introduce civilization into these islands. He took with him a carpenter, a blacksmith, and a shoemaker, and landed at the Bay of Islands in company with a chief whose acquaintance he had previously made ; and there he spent some weeks in settling his lay agents and in preaching to the natives through an interpreter. The islanders crowded around him to the number of some hundreds when he preached, and afterwards expressed their joy by executing a war dance, and by shouting and yelling in a most awful manner. The preacher was much encouraged by this demonstration, which, however, he

did not fully understand, and, his furlough being ended, he in a very hopeful spirit returned to the colony. He waited in vain for news of success from his lay agents. The New Zealanders admired the edge tools of the carpenter, thinking that he was an important man ; but for him who wanted them to sit all day poring over a book, and for the one who wished to confine their feet in leathern cases, they had no feelings but those of contempt.

After four years Mr. Marsden, anxious to obtain some definite information about the mission, persuaded Mr. Leigh, whose health needed a change, to proceed to the islands and make inquiries. Mr. Leigh reported that the attempt to civilize the natives before giving them Christian instruction was a complete failure ; and he suggested that the Church Mission should be strengthened by the addition of a clergyman, and that the Wesleyan Conference should be asked to send a mission to the islands. Mr. Marsden agreed with the proposal, for there was perfect harmony between him and Mr. Leigh. The negotiations with their respective committees resulted in the appointment of the Rev. J. Butler to the Bay of Islands, and of Mr. Leigh himself to such a station as he might choose.

But a chief, named Hongi, upset a part of this plan. He had known both Mr. Marsden and Mr. Leigh, had spent a not unhappy time with them in Australia, and had professed a desire to have missionaries in his own island.

He had also made a visit to London, where he was petted probably more than was good for him as the future protector of missionaries. He was fascinated with the wealth of England, especially with the swords and guns, which he coveted exceedingly. On his homeward voyage, he meditated a plan for acquiring greatness and glory in his own country. At Sydney, in the hospitable house of Mr. Marsden, he met with Hanaki, another chief, under whose protection Mr. Leigh intended to settle. 'Before that can be done,' said Hongi coolly, 'I have a little affair to settle with my friend Hanaki.' Great efforts were made by Mr. Marsden and others to change his mind; but unhappily they were unavailing, as was shown when the two chiefs were approaching New Zealand in the same ship; for when they bade adieu to each other, Hongi thus addressed his friend Hanaki: 'Go home with all speed, and put your *pa* in a position of defence, for as soon as I can get my people together, I shall fight you.' Hanaki hastened to arouse his people, and prepared for Hongi's attack. When the armies met, Hongi prevailed; and Hanaki falling with a mortal wound, his enemy sprang forward, scooped out his eyes with the knife presented to him at London, and swallowed them. Then, plunging the knife into the fallen man's throat, he collected in his hands as much blood as they would contain, and drank it. This is a specimen of the savage cruelty which was usually practised in war,

and is the more revolting seeing that Hongi had been on such friendly terms with Hanaki, and had so frequently used the hospitality of the missionaries. Such was the horrible scene which Mr. and Mrs. Leigh had to witness not long after their arrival in the island.

The tribes which the Wesleyan Mission proposed to evangelize were either slain or dispersed; yet, strange as it may appear, the war raised by Hongi proved to be a benefit to the Church Mission at the Bay of Islands, for the fragments of the defeated tribes were sent thither as slaves, and coming under the influence of the mission, they learnt to read and write, and some of them became acquainted with the main facts of gospel history.

Mr. Leigh, driven by these unhappy circumstances from the Thames, looked about for another station. At last he fixed upon Wangaroa, which proved to be but little better. The character of the people at the new station may be learnt from the first conversation Mr. Leigh had with the chief, Tara. There was the wrecked hull of a ship in the bay, whose history Mr. Leigh inquired into as a matter of curiosity, and for the sake of conversation. Tara was nothing loth to answer. That ship, he said, was the *Boyd*. He had met it first at Port Jackson, and as it was coming to New Zealand for spars, he and another young man had taken a passage in it. On the voyage, Captain Thomson, who would not believe that he was the son of

a chief, flogged him because he refused to work. On coming to Wangaroa and informing his father of the circumstances of the voyage, a revenge was decreed. Captain Thomson and the main part of his crew were led into the wood under pretence of getting their own spars. They were attended by a crowd of natives, who at a given signal made a sudden attack, not giving time to any man even to lay a hand upon his sword. All the sailors were killed and brought back to the village, when another signal was given to the natives, who had gone on board the ship, professing friendship; the remaining sailors were immediately slain, their bodies were brought to shore, and the whole crew cooked and eaten. After hearing such a narrative from the chief actor in it, related with no sign of regret, but boastfully, as a proof of skill in revenging an insult, Mr. and Mrs. Leigh must have been the bravest of the brave to settle under the protection of such a man. Yet they did so, and began their difficult work amidst many alarms. They were frequently kept awake all night by disturbances around their dwelling; their property was taken from them whenever a native took a fancy to any article, and there was no redress; sometimes they were threatened with the terrible clubs which the natives brandished around their heads; twice they had to escape to the Bay of Islands, knowing that their house was being pulled down. Yet they returned and quietly resumed their work, until Mr. Leigh's health

broke down and obliged him to retire to Australia. Other missionaries filled their place, these being so violently attacked in 1827 that they escaped with difficulty, and found refuge at Paihia, one of the Church stations ; and then it was resolved to abandon Wangaroa altogether.

Next year they made their station forty miles from Wangaroa, and resumed their labours, which they pursued without interruption for three years, when with thankful hearts they began to reap the fruits of ten years of suffering and toil. Ten years after the landing of Mr. Leigh, the first genuine conversion took place. There was a great movement in favour of Christianity ; the people became more desirous of learning ; school-books, slate, and pencils were in great demand ; translations of portions of Scripture were rapidly multiplied and eagerly bought ; public services were crowded, and the gospel again proved itself to be the power of God unto salvation to many that believed. Several additions were made to the staff of workers, both of the Church and of the Wesleyan missions, and the knowledge of divine truth was spread throughout the islands.

Then when the missionaries had curbed the passions of the people, and imparted to them some of the elements of civilization, settlers began to flock to the country ; they would never have dreamt of doing so before, unless they were desperate characters, such as escaped convicts, or depraved seamen. Of these last,

there were too many accustomed to short stays in the island, especially in the Bay of Islands, and their pernicious conduct was a great hindrance to the mission ; there came also traders selling their vile intoxicating drinks, and thereby producing much mischief. But there was a goodly number of others, Christian people of various denominations, who established their churches, and turned the islands into a colony. Disputes about land led to a war, and to the proclamation of annexation by the Queen of England. Amidst all these changes the missions continued to act, and although the number of Maories began to diminish, some purely native churches remain to this day. Bishop Selwyn broke the harmony which had so long reigned between the Church Mission and the Wesleyan, and endeavoured to make proselytes because the Wesleyans had not been taught the doctrine of baptismal regeneration. He had grace enough to see the error of this proceeding when a remonstrance was made to him ; and perhaps the remonstrance was aided by the fact that the Roman Catholics endeavoured to do the same for Selwyn's flock as he was doing for the Wesleyans. The colony has since greatly increased, and is no longer regarded as a mission field, for the truth shines there as brightly as it shines in England.

For many years the Churches in Australia and New Zealand were treated as children by the Mother Churches in England, which carefully

nursed and liberally supported them. But when they could support themselves they were left to their own resources. It is a long time now since Congregationalists and Presbyterians formed Missionary Boards and began to maintain their own missions, and in January, 1855, the first Methodist Conference for Australia was held. The missionary stations in the South Seas, some of which, like Tanna, had already been helped by Australian Churches, were handed over to their care. Hence the Friendly Islands, Fiji, the Hervey group, and the west coast of New Guinea were put under the management of the Churches at the Antipodes. As these increased, year by year their responsibilities were also increased, and they extended their missions to islands which no missionary had yet visited. Many of their agents were drawn from old mission stations, and in zeal and in willingness to undertake all risks for Christ's sake they came behind none of the brethren sent from England. They attacked New Guinea on the east and the islands surrounding it, where several received the crown of martyrdom. They have continued to extend their stations, and do not intend to rest until in every island of the Pacific the gospel is made known.

XXI

THE SOCIETY ISLANDS

XXI

THE SOCIETY ISLANDS

THE romance of missions is found in the South Sea Islands. Here are beautiful islands, gems of the ocean, little paradises of God's creation, having a variety of hill and dale, covered with tropical verdure and with waving palms, fanned by gentle breezes, and surrounded by the ever-moving, murmuring sea. The temperature makes dress a matter of decency, and not of warmth; the soil is fertile, requiring but little labour to produce food for the sustenance of life; the cocoanut abounds, and furnishes a refreshing and wholesome beverage; and it would seem that here, if anywhere in the world, man could live like Adam and Eve in the garden of Eden, before they were tempted to eat of the forbidden fruit, and could converse with their Maker every day. Here were no old crystallized systems of religion to be broken up; no caste to be overcome and destroyed; no inveterate prejudice against the gospel of salvation; nothing to prevent a peaceful submission to the sway of the Blessed. That is only one side of the medal. The obverse presents an occasional violent storm

which blows down trees, scatters the frail dwellings, swamps the little coasting canoes, and for two or three days works great destruction ; which, however, is soon forgotten under the genial sunshine which follows, and the rapid growth of green and flowery things that cover the face of the earth.

Alas ! it is when we leave the contemplation of nature, and turn our thoughts to the ways and doings of man, that we behold the effects of the curse, and discover that though 'every prospect pleases, man alone is vile.' Here is the abode of ignorance and cruelty, of devilism and cannibalism, and of all the vices possible to human nature—such that the very angels of God must weep for pity when they behold.

Until the eighteenth century none but the angels seem to have learnt or thought anything of these beautiful islands and their unbeautiful inhabitants. It was the tragic death of Captain Cook, the brave explorer of ocean routes, that stirred the English people to make inquiries, and led the London Missionary Society to form the design of capturing the islands spiritually for God. The name of Dr. Haweis, the real founder of the London Missionary Society, must ever be held in honour as the father of missions to the South Seas. In 1795, under his persistent influence, a ship was purchased, and twenty-five men sent out to begin a mission in the Marquesas, the Society, and the Friendly groups of islands ; and before they had been

long at the islands of their destination, a strong reinforcement was added to their number. But this first great effort was almost if not quite a failure. It was a mistake to send mechanics with the ministers, for the people were too savage, too little civilized even to understand the usefulness of the tradesmen who formed a part of the mission. The mechanics also had not the grit necessary for persistent work in such an unpromising field ; and, moreover, there were two abandoned wretches, runaway sailors, who, having been on the island for more than a year, and having adopted all the habits and customs of the natives, resisted the missionaries and circulated many false and slanderous reports concerning them. They induced one of the missionaries, a mechanic, to adopt the heathen mode of living. Some were murdered, some quitted the islands ; but a few were faithful, and gave to the Church a splendid example of a sanctified courage, in holding on to their work for sixteen years before seeing any fruit of their labour. There was no example of men placed in a similar position to encourage them ; only the command of Christ, and the promise of the Holy Spirit could have kept them so long from despair. The members of the committee at home talked of withdrawing them from the islands, and would have done so but for the persistent faith of Dr. Haweis. The missionaries themselves did not lose their faith, even when a war occurred and compelled them to retire from

the islands. As soon as the war was over they returned; and then, to their great joy, they found that the seed they had sown with so many prayers and tears was growing all the time, though the growth had not been noticed by them. But they could see it now, for during the war, two of their servants had met together for prayer, and had induced many others to join them; so that on their return there was a considerable number of praying people waiting to give them a heartier welcome than they had on their first landing. Then came a new and very busy life for the missionaries, who had to direct, with tears of gratitude and praise to God, such a work of grace as had not been known in modern times, though it has been repeated since in many happy isles of the ocean, and elsewhere. Meetings were crowded, whether they were meetings for preaching or for prayer and praise. Missionaries were employed all day in instructing inquirers and in receiving idols to be assigned to the fire; and very soon they had the joy of writing to the home committee that idolatry was completely overthrown, and that the people had voluntarily accepted the gospel, and were being instructed and trained according to their need. We can imagine the joy, the tears, the rapture, and some of the expressions of the good Dr. Haweis when this letter was read; and we can also imagine the fresh enthusiasm which would burn in the hearts of the committee as they planned new enterprises,

and determined to send forth more labourers into the vineyard. All the history of the Tahiti Mission after this is concerned with many and various means for building up the people in their faith, opening schools, training their youths—some for Christian work, some for mechanical trades; for now the young men were anxious to work, and they were ready to receive the instructions of even the mechanics, and to learn arts which in their heathen day were, or appeared to be, useless to them. In a few years' time there were many men, and women too, who were ready and willing to conduct missions in other islands, and to sacrifice their lives, if necessary, for the sake of the gospel which had brought them so much joy and happiness.

It was a great sorrow, both to the natives as well as to the missionaries, when the French took possession of the islands, for the Roman Catholics claimed the right of entrance there, and the missionaries thought it best to hand over the work they had so successfully begun to the Protestant Missionary Society of Paris.

The French Government at that time was far less liberal than it is to-day, and the Roman Catholics were then, as now, quick and ready to claim and to exercise all—and more than all—the power that drops into their hands. Consequently there was great grief amongst the Nonconformists in England on account of the persecutions they foresaw would fall upon the converts in Tahiti. Some talked of the desirability of

presenting petitions to the English Government that the transfer of the islands might be prevented, and as this was pronounced to be an impracticable measure, the whole Nonconformist portion of Christians in this country expressed their sorrow in a popular hymn, of which the first line was 'Mourn, mourn for Tahiti.' However, though the Christians in the islands had some persecution to endure at the hands of the enemies of the open Bible, the latter could not get all they desired, for the Paris Protestant Missionary Society, as has been said, entered upon the work with spirit, determined that the mission should not suffer if they could prevent it.

XXII

THE FRIENDLY ISLANDS

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THE FRIENDLY ISLANDS

IN June, 1822, the Rev. Walter Lawry, from New South Wales, conducted a mission at Tonga, one of the islands which had been abandoned several years before by the agents of the London Missionary Society, with some hopes of ultimate success. He took with him George Lily, a carpenter, and Charles Tindall, a blacksmith; also some cattle and sheep supplied by the governor of the colony of New South Wales. For some reason he returned to the colony after a stay of fourteen months, leaving his two lay assistants to do the best they could. Three native teachers, who were very zealous, also came to Vavau from Tahiti. These, however, were not sufficiently prepared for the responsible work of conducting a mission without the superintendence of a missionary. There was little success for them until, three years after the departure of Lawry, the Wesleyans sent two ministers and their wives to the islands. They landed at Hihipo; and in an interview with Ata, the chief of that island, to whom they explained their purposes and intentions, they received his

promises of support and protection, and were informed that the school which they proposed to establish should be well attended. Ata was a very difficult man to deal with, for though he professed to be very friendly, and called on the missionaries nearly every day to eat something or to beg something from them, he forbade the people to attend the preaching, and obstructed the work of the mission in various other ways. Notwithstanding Ata's decree, great numbers attended the meetings, especially from Nukualopa, whence the number was so great as to make it advisable to open a station in that place. The chief at Nukualopa was named Tubou; he showed his desire for instruction by abandoning his idols, and by building a church for Christian worship. He did not long hold to the 'Lotu' against the minor chiefs, for they made his giving it up a condition of his being elected king-in-chief; which was a temptation to him that he had not faith enough to resist. He ceased to attend the church he had built, yet made no attempt to coerce the other chiefs, or the people either. To the schools which were opened at Nukualopa hundreds of children came, whose progress in learning was much greater than the missionaries expected.

About this time a letter was received from Finau, chief of Vavau, in which he earnestly begged for a missionary to reside in his island. The King of Haabai, also, afterwards the well-known King George, came to the missionaries in

person to ask the same favour for himself and his people, telling them that he already employed an English sailor to read prayers to him out of a book. At Mua, another island, chief and people voluntarily abandoned their idols, and built a church in anticipation of a missionary. Schools were springing up all around, supplied by teachers from Tahiti. Many people had forsaken their idol worship, and there was free course for the gospel. Neither chief nor people, however, had a correct notion of what the gospel had to do ; but having heard of the change it had wrought at Tahiti, they did not wish to be outstripped by tribes no better than themselves. But though they were ignorant of the great spiritual work the gospel was intended to effect, it was greatly in their favour that they were willing to be taught, and the missionaries took pains to instruct them in the fundamental principles of Christianity, lest they should be the means of giving to the islanders a mere veneer of civilization. They were very earnest in their work, for ever praying for a deeper work of grace, and longing for the time when they should receive their first genuine convert. After four years of working, watching, and praying they had this joy.

A young man named Lolokia was the first to yield himself to the Lord. He was a youth of some consequence, being the son of one of the wives of Ata the chief. In all the trials of the missionaries produced by the uncertain temper of Ata, he had been the most sympathizing friend,

and was accustomed to declare that if they left the island, as sometimes they said they should be obliged to do, he would leave also to accompany them. He was an earnest seeker of salvation for a long time, but when he cast his whole soul on Jesus, he received a full assurance of the Saviour's love, and from that time was enabled to rejoice greatly in the hope of the glory of God. His baptism was not objected to by his mother, nor by Ata. He became a leader and a guardian to a company of praying youths who lived near him, and in many other ways he helped the mission. He was afflicted with a wasting disease, which he endured with great patience until the very last, and he died with words of blessing and prayer upon his lips. His death was the means of quickening the people in their desire to know the gospel, and of this the missionaries were not slow to take advantage.

In several islands the people now began to seek the Lord more earnestly. King Tubou became a hearer again, and an attentive one; Christian marriages were introduced; and in 1830 Tubou himself, having conformed to the rule as to marriage, was baptized. At Lifuka, where a humble catechist had done his best to spread the gospel, out of eighteen islands all but three had abandoned their idols and were sincere in their thirst for knowledge.

King George, though at this time only a catechumen, was anxious for the spread of the gospel. For this end, chiefly, he paid a visit of

ceremony to Finau of Vavau. As the result of the interview Finau brought forth seven of his principal idols, and, setting them before the people thus addressed them: 'I have brought you here to test you. If you are gods you can run away. Now run, or I will burn you.' As the idols stood stock still, they received the doom the chief had threatened. All these instances showed that there was a great influence working in the people's mind, and encouraged the missionaries to hope and to pray for a great awakening.

Not long after, a native teacher from Tahiti was holding forth the word of life at Vavau, when the power of the Holy Ghost descended upon him and upon his congregation. They were all bent down as the grass bends before a breeze, and in deep penitence called aloud for the mercy of God. Deliverance came to some, who then mingled their praises with the cries of the penitent, and they continued all night in prayer. Day by day the gracious influence was felt in all directions. Next Sunday it came upon another village. More than a thousand people were converted in a day. At Vavau the number of converts amounted to three thousand. At Haabai King George, who had now become king-in-chief, and had long been a seeker of salvation, was brought into the liberty of the sons of God, and so was his queen. He wrote immediately to his minister to tell him what great things the Lord had done. The work spread abroad through all

the islands. At Lifuka only a very few resisted ; at another island not one. At Tonga the numbers converted were not so great, several holding back for a time, only to be brought in at a later date. It was not now a question of giving up idolatry and accepting the Lotu—that had been done long ago in most cases. It was now a real conversion of the heart, a full consecration of themselves to God, with a joyful assurance that their offering had been accepted.

If the question be now asked, Did these converts remain steadfast ? the answer is decidedly in the affirmative. Those who fell away were very few indeed ; and there were constant additions made to the Church from the number who had held themselves aloof from the company of believers at the first. And it may be recorded also that the lives of these converts corresponded with their professions, even more than is often the case with Christians at home. They had in their prayers many curious expressions which, to steady English Christians who hold the opinion that their mode of thought and expression is the correct model for all nations, would appear to approach to too great a familiarity with divine Persons and things ; but to others who are endowed with insight into the difference of thinking between one nation or tribe and another, it will readily appear that the Friendly Islanders were most reverent towards God and everything that bears His name. As to the moral law and their observance of it, it may be that they needed

instruction ; but as to keeping their hands from picking and stealing, making the Bible their study and guide, and especially as to their observance of the Lord's Day, their conduct would be a pattern for many in this our island whose Christianity is never called into account. Some of them lived for many years, showing forth the Christian graces to the last ; some, both men and women, became teachers and missionaries to other islands and were willing to sacrifice their lives, if necessary, in the desire to make others the possessors of the salvation which they had found ; and many who were summoned by death made not merely a peaceful end, but obtained a glorious exit out of this world as they entered into the kingdom to come. The work has continued ever since, and the testimony of voyagers like Mrs. Grimshaw, for instance, who assuredly has little sympathy with Christian missions, is that a stranger is safer there than at home, and may find quite as many inducements to a religious life with less distractions than is found in our own land.

An earlier testimony is given by a voyager who had a fair knowledge of the language. He describes the joyful surprise with which he heard a prayer of a converted cannibal. In every sentence it breathed the language of the Bible, and showed how thoroughly the blessed volume had been studied. It contained naturally many phrases reminiscent of his early days, but all transmuted into the most appropriate petitions,

such, for instance, as that the man offering prayer and his companions might be kept from using the spear of sin to pierce again the heart of the Blessed Jesus. Listening to that prayer—and there are thousands like it offered every day—was enough by itself to produce in the heart of any one hearing it a great love of missionary work and a great joy in its success.

And the testimony of Captain Waldegrave of H.M.S. *Seringatapam* of an earlier date shows that the young people were taught as diligently and as successfully as the old. The Captain and his officers were a little dubious concerning the instruction given, and one day they had an opportunity of examining about fifteen young people in a school. For three hours these pupils were kept under the fire of the terrible Captain. The questions he asked were on the divinity of Christianity, the names and deeds of the prophets, inspiration, the brazen serpent and how it was a type of Christ, the paschal lamb, the leading doctrines of Christianity, and the resurrection. No candidate for confirmation in England has ever been put to such a test. Captain Waldegrave was so pleased with the readiness and the accuracy of the answers that he became a warm supporter of the mission.

XXIII

FIJI

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FIJI

THE Fijians differed from the Friendly Islanders in being more degraded. They were violent, revengeful, cruel, bloodthirsty in the extreme, addicted to every crime mentionable, and to some that cannot be mentioned. Moreover they were cannibals of the fiercest type. The introduction of Christianity to them proceeded upon the lines adopted at Tonga. There is no necessity, therefore, to give many details of the work. The missionaries had one advantage more than their brethren at Tonga ; that is, they had the services of some Friendly Islanders who spoke a language of the same general stock as Fijian ; who had been converted and trained to some degree for the work of teaching and preaching ; who could therefore render excellent service as assistants to the mission. The missionaries also hoped that the knowledge of what had been accomplished at the Friendly Islands, and at Tahiti, would dispose the Fijians to welcome them. In this they were mistaken ; the Fijians were too intent on their wars and their horrible feasts to care for anything pertaining to the mission.

In 1834 the Wesleyan Missionary Society resolved to make an effort to evangelize Fiji, and for this purpose appointed the Rev. Messrs. Cross and Cargill, who had been at Tonga and knew the language of the Fijian group fairly well. As time, success, and occasion required, many others were sent out, some of whom have left memories that will never die, although what is mortal of a few of them remains buried under some tree in Fiji. Mr. Baker met with a violent death in company with a group of young men with whom he set forth to explore a part of the country that had not been visited by any European. All the rest were sometimes threatened with a similar release from their duties, but nothing more. The Revs. William Cross and John Hunt, amongst the early band of missionaries, succumbed to the hardships of the new work and of fever.

The women, the wives of the missionaries, also proved themselves worthy of the cause in which they were engaged. Mrs. Lyth on one occasion showed the coolness and the skill of a diplomat in keeping a chief in conversation while her husband was waiting, and almost trembling for his life, in an adjoining room. The chief had entered the house in a frenzied passion, flourishing his club and demanding the missionary, intending there and then to take his life for some imaginary insult. Mrs. Lyth had a masterful way of keeping up a conversation, and she succeeded in talking until the chief's passion evaporated. On another occasion the same lady and Mrs. Calvert bravely

took their lives in their hands when they interceded for the lives of other women. Fourteen victims were doomed ; but as soon as Mrs. Lyth and Mrs. Calvert heard of this, in the absence of their husbands, they jumped into a canoe and were pulled two miles across an arm of the sea to the town where the sacrifice was to be made. As they drew near to the town they feared they would be too late, for the deafening cries of the cannibals and the horrid sound of the death-drum convinced them that the slaughter had begun. The old chief Tanoa was then in a house which no woman was ever permitted to enter. His astonishment was very great when these two heroic women, contemning the law which forbade any woman to enter unbidden and unannounced, boldly showed themselves to him. 'What have you come for? What do you want?' was the rough question which met their ears; in reply to which they lifted up their voices, for the old chief was very deaf, and begged that the sacrifice of the women should be stopped. Something in their manner, some claim perhaps of authority which it would have been death for a man to use under such circumstances, overawed the chief, who after a little hesitation, muttered, 'Those who are dead are dead; those who are alive shall not die.' A messenger quickly conveyed the order to stop the massacre, and was in time to save five of the women. Many similar instances occurred before the murderous clubs ceased altogether to fall upon the destined victims, and

the huge ovens became filled with refuse and dust from being unused.

On entering an island the missionaries always secured first, if possible, the sanction of the chief and his promise of support. Yet frequently during the early years of the mission, they were obliged to retire from a station or from an island for a time on account of war; for chiefs and people delighted in war, and in the cannibal feasts which generally followed. Often, too, the chief would break his promise and withdraw his protection, causing much trouble and no little danger to the mission staff. Often, also, they were shamed and disgusted by the scenes of slaughter and of the unholy feasts which they were powerless to prevent. But they held on. The schools prospered, which was always something to encourage them; and in the end the gospel prevailed here as it had prevailed at Tonga and at Tahiti. King Thakombau, one of the most violent kings that ever sat on a cannibal throne, became a hearer, then a penitent, and last of all a true, humble Christian. Abandoning all his old habits, he threw himself with characteristic energy into the work of the mission. Wars ceased, and a spirit of inquiry came upon the people, like that which had visited Tonga. In 1853 King George came over from the Friendly Islands with his Christian fleet, not to make war, but to assist in promulgating the gospel of peace. In every island of the group Christianity was triumphant, except in the very interior of the

two large islands, which held out against the gospel a little longer. An age of school and church building followed, and of establishing training institutions for a native clergy; and thus, after a longer time than the initial work lasted at Tonga, the missionary services at Fiji assumed the form of a regularly organized church establishment.

The peaceful state of the islands which was thus secured, and their adaptability for cotton growing, induced many immigrants to settle there; and in 1880, at the desire of chiefs and people, they were added to the British dominions.

The testimony of Rev. J. S. Smyth, chaplain of H.M.S. *Bristol*, to the value and success of the mission is worth quoting. He beheld, he says, the king seated in a dignified manner in an arm-chair, with his large Bible before him; the queen, the finest specimen as regards flesh and bones of the 'human face divine' that he had ever seen, sitting near. He heard the gospel preached by a native minister, and the accents of praise of a full congregation in a church which can accommodate a thousand people, ascending to God like the voice of many waters. The church was situate within a few yards of the ruins of an old heathen temple, where human sacrifices were wont to be offered to the gods previous to their being cooked and eaten; and he saw the ovens which were used for this revolting process by the very persons now reverently worshipping the Lord of the universe, still visible, but now

completely out of use and filled with earth. To this may be added the testimony of the Rev. Messrs. Rabone and Watson, a deputation sent from Australia. 'Almost all things,' they say, 'exceeded our expectation—the islands, their beauty and size and fertility, the people also, if not their personal appearance, certainly their behaviour. They are the politest Polynesians we ever saw—the Frenchmen of the South Seas. You would think they could not be violent, but they can be on occasion, as has been shown through the whole of their known history. It would be good if the British Government would assume the protectorate of these islands in compliance with the request made by the native chiefs.'

XXIV

OTHER GROUPS OF ISLANDS

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OTHER GROUPS OF ISLANDS

WHEN in 1821 the native Church at Raiatea formed a missionary society with John Williams at the head of it, to evangelize the neighbouring groups of islands, they had advantages which the earlier missionaries lacked. There were now native men and women of great faith, who had been trained in the doctrine of the gospel, and whose joyful hearts were filled with an ardent desire to carry the good news to islands where it was not known. A knowledge of some of the wonders wrought in the Society and Friendly groups had also spread little by little, and had produced dissatisfaction with the prevailing idolatry. Hatchets, knives, and scissors were not in the gift of the old gods ; and the possession of these things by the Christians was leading the idolaters to ask what good their gods had ever done.

The Raiatean faith was greatly stimulated by the adventure of a Rurutuan chief, who, with as many people as his large canoe could carry, had been driven by a storm to Maurua, a Christian island, where to his astonishment he met with

nothing but kindness. Thence he sailed to Raiatea, and was still more astonished at what he saw and heard. He set himself to learn the art of reading, which he mastered in three months, and then, taking two Raiatean teachers, and laden with many gifts, he returned to his own island full of zeal for the new religion. In a time that appears to us incredibly short all the *mairiēs* were burnt, the idols were destroyed, a church was built, decent dresses were assumed, and the work of Christian instruction was vigorously and joyfully prosecuted.

Stirred by this event to great enthusiasm, the Raiatean Missionary Society planted their agents at Aitutaki, a cannibal island ; at Mangaia, the home of a very savage tribe who fed on rats ; at Raratonga, a populous and very beautiful island, the very gem of the ocean ; and at several other islands. They had some difficulty at first, but very soon won success, so that in two of the islands the character of the people was quite changed in less than eighteen months. All the idols were burnt ; no idolater was to be found ; a large church was erected ; the huts were made neat and weather-proof by a plaster of white burnt coral ; the people put on decent dresses—the women even wearing bonnets and white gowns made by themselves. In Mangaia five hundred people became Christian ; but as the other part of the population resisted, it was ten years before there was perfect peace in the island. The whole work in these and in other islands was a great

joy to John Williams, as well as to the islanders. It was rapid, but it was also permanent, as appears in the record of several voyagers, who say that now a man, though he be a stranger, may roam in these islands with as much security as he would feel in traversing the towns and counties of England.

After witnessing so many triumphs of the gospel, Mr. Williams was sent to join the 'noble army of martyrs,' in 1839, by the savage cannibals of Erromanga, an island belonging to another group, which acquired an evil reputation by other deeds of violence before it finally yielded to the gospel.

In 1856 Mr. Patteson—afterwards Bishop—commenced his labours in Melanesia. He was an Oxford scholar, a sincere Christian man, as saintly, as zealous, and as self-sacrificing a missionary as ever sailed the Southern Seas. But as he had attached himself to the ritualistic party in England, his principles forbade him to employ as his agents the trained and qualified men, the fruits of the Wesleyan and London Missionary Societies. His work, therefore, was very slow, for it was nine years before he had an agent whom he could put in charge of an island. A settlement was formed at Mara, and, placed under the charge of Sarawia, gave promise of good success. But at that time the colonists of New South Wales and Fiji were making a great demand for labourers; and low, unprincipled traders, ever greedy of gain, exploited the islands where there was no resident

Christian teacher, capturing the men for service in the colonies. This greatly exasperated the islanders and made them suspicious of all foreigners, and much hindered Patteson's work. At Nukapu, an island from which five men had been recently kidnapped, when the Bishop landed for the first time he was clubbed, and three of his beloved pupils were afterwards killed by deadly arrows. Thus a noble life was sacrificed in 1878, and the work begun was deranged. It is now carried on by the Paris Evangelical Society.

In 1858, two years after Patteson's labours began, the American Presbyterians sent the heroic Dr. Paton to secure an entry for the gospel in the rude and savage island of Tanna. Very soon Paton lost his wife and child through fever, and would himself have perished from it but for the faithful and untiring attention of a native Christian of Aneitum. The animosity caused by the kidnapping traders was too great to be overcome; so that Paton and his companion, after enduring great suffering and privation for four years, were obliged to escape for their lives.

He was afterwards appointed to Aniwa, which was every whit as savage as Tanna. Yet here he had remarkable success. The gospel spread as at Raratonga, so that in less than two years, idolatry, with all its customs, was totally destroyed, and a Christian organization established. In a visit which Paton made to Tanna, after fourteen years, he received a very warm greeting. For other missionaries had been sent

to the island after the death of the chief who had been the principal persecutor of Paton, and had reaped the harvest of the seed he had sown. There was joy also in the surrounding islands, especially at Erromanga, where at last Christianity prevailed, and an end was put to the martyrdom of missionaries in that island.

The large island of New Guinea was an unexplored country until 1872; for the navigation of the coasts was very difficult, and the ferocious character of the islanders offered no inducement even to traders to visit it. In that year a band of native missionaries from Raratonga and Samoa were solemnly consecrated to the glorious but dangerous work of commencing a mission in the island. They had to endure much privation, much sickness and hunger, and for a long time keep watch all night lest they should be suddenly attacked. They opened schools, but for five years could not report much success. Then James Chalmers, who had been for ten years at Raratonga, joined the teachers, some of whom he had trained. Chalmers was a man eminently fitted by nature for the rough life he was now devoted to. In the course of the mission there occurred a beautiful testimony to the thorough religious training he had given to his pupils at Raratonga. The first genuine conversion of a native of New Guinea was aided by Tungani, the wife of the Mangaian teacher, Ruatakia. In her husband's absence she conducted all the

services one Sunday, both in the school and in the church. In the night following, one of the natives, a man named Aruadera, came to her in great distress of mind. Her prayers and advice enabled him to step into the liberty of the children of God, and he became a very zealous and useful helper in mission work. This conversion proved to be the commencement of a shower of heavenly blessing, which resulted in bringing many into the Church, of whom twenty-one were deemed worthy of membership, while the rest were formed into catechumen classes.

It was not all plain sailing, even after this. At Karo, which was another station, three teachers, with their wives and children, fell victims to the vengeance of a woman, and H.M.S. *Beagle* was sent to chastise the chief who had perpetrated the deed. In 1884 the British flag was hoisted in south-west New Guinea, and Chalmers continued his work more confidently than ever. Constantly exploring the country, and looking out for new stations, in 1901 he ventured into the Blackmore territory, which is inhabited by head-hunters. 'Some one must take the risk,' he said, 'if ever the gospel is to be taken there; why should not I?' He took the risk, and landed, but never returned. He and his little company were murdered, their bodies cooked with sago, and their heads distributed amongst the chiefs according to native custom. But though the workmen may be removed, God raises up others to carry on the

work ; and if a stranger now enters New Guinea he will meet with a very different reception from that which the heroic band of Mangaian and Raratongan missionaries received on their first landing.

Three of the missionaries who have laboured in these groups and were martyred in the midst of their work have been mentioned. There are others who suffered death of whom little is told beyond their names, and the fact that God called them from their work to their reward by the shortest possible route. They were all worthy men, but some the Great Disposer placed in circumstances in which their deeds were known to all the world. This was peculiarly the case with John Williams. He lived in the days of missionary romance, and the success of his work gave people the idea that the whole world would be speedily evangelized. His progress from island to island in the Hervey group was like that of a conqueror. The facility with which he made constitutions of a political character for Christianized islands marks him as a statesman, and the skill with which he enforced obedience to the laws he made shows him to be a governor of the first order. Yet his conquests were not won without hard work and exposure to great dangers, before he received his dismissal. His experience shows that a missionary to an uncivilized tribe must be able to turn his hand, as well as his brain, to any labour that comes in his way, and reminds us of the

complaint of his fellow martyr, Bishop Patteson, concerning his want of mechanical training and his inability to see how things were to be done. John Williams could hold a discussion in writing with such men as Dr. Buckland or Sir Charles Lyell, and in the midst of it could plan and build his own missionary ship. And when in the building of it a bellows or any other instrument was wanting, he could set brain and hands to work and produce it on the spot. In tact he was equalled, but in daring he was excelled, by Chalmers of New Guinea. Tact and daring are the necessary qualifications of all missionaries, and though many have sacrificed their lives, many also have been preserved to a ripe old age. Dr. Paton is one whose heroism will not soon be forgotten, and the Rev. G. Brown of Australia is worthy of a place by his side, for he has seen cannibals, has dined and slept in their huts, and has seen grow up in their midst a peaceful, Christian church with such men as members, though no longer cannibals.

XXV

ESKIMOS

XXV

ESKIMOS

OF all missionaries, not the least self-sacrificing, are those who, like the Moravians, and Egerton Young, and E. J. Peck, elect to spend their days in the frozen regions of the North, endeavouring to evangelize the Red Indians and the Eskimos, who dwell in the Hudson's Bay territories, in Greenland, and in Labrador. The habitations of the people of the Arctic region, except for a month or two in the summer, consist of snow huts, which can be entered only by crawling, and in which there is only a little hole made in the snow wall for ventilation. The people are filthy, not so much perhaps by choice as by necessity. Egerton Young and Dr. Nansen both confess the danger, if not the impossibility, of washing when the thermometer stands at thirty or forty degrees below zero. Outdoor preaching in such latitudes is not of much use in the long winters, therefore the missionary has to make the best use of the snow houses until his own hut is finished ; and afterwards also, when he wishes to have intercourse with the people or to visit the sick. Often

he is called to perform the latter office, for with the rigours of the climate and the scantiness of food, inflammation of the lungs and consumption are common diseases amongst the people. On entering into one of these snow houses, the missionary is met with an overpowering odour arising from the unventilated space, tobacco smoke, burnt lamp oil, and effluvia from dead seals and their skins. The state of the atmosphere within obliges him to be very quick in the discharge of the business he has in view. A collection of twenty or thirty houses make a large village, of which the number of inhabitants may amount to one hundred and forty. The next station may be a hundred miles away, and this the missionary has to visit by means of dog-sledges. The journey may occupy five or six days, during which he has to bivouac in the snow, or behind a snow shelter, enclosing himself in a fur bag. If a storm, a magnified and concentrated blizzard, breaks out upon him in his journey, he has either to rest in his snow shelter until it has passed, or risk the danger of being lost if he proceed. Yet he finds happiness in the work, and rejoices to know that the gospel can change the heart and the life in such latitudes as surely as it does in more favourable climates.

Egerton Young invented a system of syllographic printing, which makes it much easier for the people to learn to read; and of course books—the New Testament in particular—are translated, and hymn-books are made common, for

the people are fond of singing, and are, in general, very contented. What a missionary might consider as hardships are regarded as only the common incidents of life in that desolate country. After six years of labour Mr. Peck had the happiness of seeing his first convert, and soon, then, in one station, out of a population of a hundred and forty-four, ninety-four were baptized, and the rest made no opposition, except one or two of the conjurers. In other settlements where the missionaries had worked a longer time the proportion of Christians was greater.

As Mr. Peck's stations were mostly on the coast, he had troubles which do not fall upon those whose work lies inland. For in the few months when the ice is broken up, an occasional whaling-ship calls; and as sailors are usually a godless race, who seem to throw prudence to the winds when they land amongst a heathen people, they introduce much mischief with their wicked manners, which leads the Eskimos to say, believing them to be Christians, 'If they are Christians, what good will it be to us to change our habits and become Christians?' Thus it is all the world over. The missionary has not only to preach the gospel, but he has to defend it against the vices and the influences of his own countrymen. The missions to these countries are on a small scale compared with those in some other lands; but every soul is precious in the sight of God.

But for Christian heroes none can be found of a

type superior to the brave men who have devoted themselves to the land of Tierra del Fuego—a dreary, stormy, inhospitable group of islands at the southern extremity of South America. Three attempts have been made to gain access to the natives of this land, who showed a callousness and a ferocity that seems to have no equal in the world. The climate proved to be very inhospitable to the Englishmen. They were drenched to the skin day after day; sometimes they could kindle no fire, and when their food failed, many perished with hunger and cold. The remnant were put to death by the natives. At last, after three mission enterprises had utterly failed, Captain Allen Gardiner succeeded in living amongst the people for several years; but his success in cultivating a cattle farm was greater than in enlightening the poor people. The natives are fast dying out. The ten thousand that were there a few years ago have dwindled to one thousand, and soon none of them will be left. But as the land proves to be suitable and attractive for cattle farms, it will be inhabited by mixed races, chiefly Indian; and heroes from the American Missionary Societies will see that the people, whoever they are, shall not be left without the gospel.

XXVI

THE BRITISH AND FOREIGN BIBLE
SOCIETY

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THE BRITISH AND FOREIGN BIBLE SOCIETY

THOUGH nothing has hitherto been said of the British and Foreign Bible Society, it has been kept in mind, and reserved as being not nominally a missionary agency, but an invaluable help to all other agencies, without which their work would often have been much more difficult ; and it has also done not a little in the direct way of disseminating the Word of God, even in places where access is denied to the missionary himself. Commenced in 1804, the darkest year for Britain in the Napoleonic wars, with the noble aim of making the Bible accessible to all people in their own language, it has continued ever since, enlarging its sphere of operation until now there are few countries in the world that have not participated in the blessings it scatters. Its income in the first year was a modest sum of £691 ; but a century afterwards its annual expenditure had risen to the noble total of £236,500 ; and its expenditure for the century was £13,400,000. It has issued a hundred and seventy million copies of the

Scriptures in about four hundred languages, by means of which, for seven-tenths of the world's population, there is a Bible in their own tongue, though it is still far short of supplying a Bible for every man, which is its ultimate aim. These figures express an amount of work which cannot be readily grasped.

It is only by a consideration of details that the magnitude and glory of the Bible Society's work dawns upon the mind. It has been the arsenal whence all Protestant missions have drawn their armour, without which they would have been heavily handicapped and much less efficient. The translation of the Bible into a heathen language is a difficult task, as well as an expensive one. The missionary has first to make himself thoroughly acquainted with the language of the people, then to write it; and when he begins to translate, he finds many ideas and sentiments in the Scriptures for which there is no word to be found in the new language. It is no easy matter to invent a word or adopt a phrase for this purpose, and has often taken years of thought before the translator could be satisfied that the word or phrase he had chosen expressed exactly his idea, and no other. Often, too, before he had come to the last chapter of the book he has felt the need of revising the whole, and so he goes over it again and again. When the translation is complete, the expense of printing has to be considered; and here the Bible Society comes to his aid, for it never

refuses to print the Bible in a new language at the request of a missionary society. Sometimes there are two or more versions prepared of the same book. Then, as it is obviously desirable to avoid two different versions, the Society maintains the respective translators while they jointly revise their work so as to produce one approved version that shall be as nearly perfect as it can be made. There are now complete Bibles in a hundred languages ; complete New Testaments in another hundred ; and portions of Scripture in another hundred and fifty languages ; besides portions for the blind in twenty-seven different tongues.

The missionaries draw freely from the perennial fount of the Bible Society, as is shown by the fact that the Society for the Propagation of the Gospel uses Bibles in sixty different languages; the Church Missionary Society in eighty ; the London Missionary Society in fifty ; the Wesleyan in forty ; the Baptist in an equal number ; and the Presbyterian in sixty. The American Baptist Society is also largely assisted ; and the smaller missionary societies obtain practically all the Scriptures they require from the same source.

Translating and printing the Bible is only a part of the vast operations of the Bible Society, for as the Word of God can be conveyed into countries and places which no missionary is allowed to enter, and as it can be taken to small villages and out-of-the-way hamlets, a large number of colporteurs, or Bible messengers,

are engaged constantly in this kind of distribution. They do not give the Scriptures, for all experience makes it plain that what people pay for they value; but the price charged by the colporteurs is below the cost, sometimes not amounting to a tenth part of the cost of printing alone. Eight hundred and fifty colporteurs are now at work in thirty lands. Tibet has acquired the distinction of being the only one from which they are barred: and even in that country they have found means of sending copies of the Testament by traders, both from the east and from the west. In the Russian Empire, where missionaries are not allowed, colporteurs of the Bible Society are cordially welcomed. The only malicious opposition they meet with is in Roman Catholic countries, where the priests, and sometimes the people, commanded and encouraged by the priests, engage in acts of cruel persecution. The colporteurs are chosen with great care, for not every one who thinks he could sell a book is fit for so important a service. They must be men of faith as well as of tact. They must love the Bible and be imbued with its spirit; and if their gift of speech is like that of a market Jack, provided it is sanctified, it is of some advantage to their work. Then as natives of the district, without anything in their speech, or dress, or manner that bears a foreign stamp, and with books all printed in the native tongue, they arouse no prejudice, but receive the same friendly treatment as any

other itinerant vendors of merchandise. Nevertheless, the romance of missions may be found in the labours of these men. There is no more interesting page printed, as a rule, than the reports which come from all quarters of the world from these Bible messengers. It would be a useless enterprise to send them to a country where the people cannot read; but from nearly all other lands accounts are frequently received of the doings of these men. Their reports often contain thrilling incidents of travel, but are made up chiefly of their experience of, and gratitude for, heaven's blessing; of facts which have come under their notice of the spiritual value of their work; and sometimes of the weariness of their labours, and of the cure they find for such weariness in chapters like that of the twelfth of St. Matthew.

As illustrative of the joy with which the books are often received it may be mentioned that at a fair in Siberia a farmer could hardly express his delight as he turned over the leaves of a Testament at one of the stalls. But remembering that he had spent all his money, a cloud came over his countenance, and he asked the colporteur how long he would remain at the fair. Upon receiving the answer the farmer went away, and came back again after several hours, having no cloud on his countenance, but a glad smile. He bought a Testament, and then in answer to a question of the colporteur, said, 'I have been home since I saw you before, a distance of five

miles ; I have taken the wheat I had set aside for seed and sold it, and so had money with which to buy this book. I am deeply grateful to you and to your Society for bringing me this Testament.' Such incidents are not unfrequent, and it can be easily understood how great a joy they give to the colporteur, and how for days and weeks he treasures them in his mind as sweet and precious memories.

Sometimes a case of actual conversion occurs by the reading of the books. A colporteur in Korea met with two families of the lowest trade class, whose lives exhibited in full the degradation of ignorance, gambling, and drunkenness. He offered to sell them a portion, and in doing so told the 'old, old story.' They listened and bought a portion. Two years afterwards he met the same persons again, but they were greatly changed. They informed him how they had read the book and talked over its contents ; how it had made them ashamed of worshipping the ragged thing hung up in their room ; how they had begun to hate the evil things they had done ; how they had prayed to the Christian's God ; and how the blessing He had given had changed their disposition and the whole course of their lives. The colporteur would not have been like other men if he could have heard their testimony without a grateful exultation ; he heard, took fresh courage, and went on his way rejoicing.

Work of a similar kind is carried on by six hundred Bible-women, for the purpose of attempt-

ing to remove the darkness and to dispel the sorrows of the women of the East, who even in the happiest circumstances are doomed by the customs of the country to an unnatural existence—without knowledge or interest in anything outside the routine of their daily life, except idle gossip, sensuality, and petty intrigue. This part of the Bible Society's work was undertaken in 1884, when the conviction began to prevail in all the Churches of Protestant Christendom that if India is to be delivered from the bondage of caste and superstition, a special mission by women to women was a necessity. The women of India are nearly all illiterate ; therefore the Bible can make no appeal to them unless it be read to them. Though the service of Bible-women was first instituted for India, it is now extended to other countries where there are women who can be reached by the same means. The Bible-women, as the name implies, must be lovers of the Bible ; and not only that, they must be fairly intelligent and wise of heart. They are selected and watched over by the missionaries of various societies, but are nevertheless under the charge of the Bible Society. When set to work they have first to gain an entrance into the women's apartment of a house, and with careful tact introduce their special message. The Bible always proves of great interest, and leads to a great deal of conversation. Some of the hearers express a desire to learn to read ; the Bible-woman undertakes to teach them, for this gives her an opportunity

of paying frequent visits to the house, and of following up and strengthening the impression her first visit may have made. The general result is that there are now thousands of women convinced of the folly of idolatry, and of the beauty and glory of salvation by the Lord Jesus Christ; these are, however, deterred from the profession of Christianity by the terrible grasp which caste possesses over all the affairs of life. If this bond, which has stood the strain of more than three thousand years, could once be broken, India would speedily become Christian. In China the Bible-women's work is more free, and gives promise of greater and more rapid results. The Boxer rising brought terrible persecution upon this class of Christian workers; but it revealed their faith and their fidelity to Christ, and gave to many of them the martyrs' crown. From Egypt, too, especially from Cairo, and from Korea, Burma, and several Mohammedan centres, the reports of the Bible-women are very cheering. It is, however, impossible to tabulate their work. There are a number of instances of true conversion, and the secret influences at work in a thousand homes will burst forth and demonstrate their power in due time; but the time for the great harvest is not yet fully come. It would be well if every housewife in Christian England had such a sense of religious duty and privilege as a certain Korean woman who was brought to a knowledge of Christ by a Bible-woman. The following is a part of her testimony. 'When I get up in a

morning I say, My heavenly Father, you have given me these garments with which I clothe my naked body ; without them I should be ashamed. Now please clothe my soul, that it may never be ashamed or afraid. When I wash my face I pray that I may be made clean inside as well as on the outside. When I make the fire, if I put on much wood it burns up brightly, and I ask that the Holy Spirit may kindle just such a fire in my heart. Then I sweep the room, and I say, Please sweep away all the bad there is in and around me. When I cook the rice, I pray that heavenly food may be given to my soul to keep it from starvation and death. When I wash the clothes I ask again for a clean heart ; and when I iron them and find there are spots remaining, which in our bad washing we failed to remove, I ask that God will be merciful to this sinner, and take away all the bad and black spots from my soul which He sees there.'

Bishop How's beautiful hymn may well finish what is said about the work of the Bible Society.

O Word of God incarnate,
 O Wisdom from on high,
 O Truth unchanged, unchanging,
 O Light of our dark sky,
 We praise Thee for the radiance
 That from the hallowed page,
 A lantern to our footsteps,
 Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine ;
It is the golden casket
Where gems of truth are stored ;
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled ;
It shineth like a beacon
Above the darkling world ;
It is the chart and compass
That o'er life's surging sea,
Mid mists, and rocks, and quicksands,
Still guides, O Christ, to Thee.

O make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old ;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

XXVII

A CALL TO ENGLISH CHURCHES

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A CALL TO ENGLISH CHURCHES

THE epitome of mission work that has been given, although far from being exhaustive, shows how diligently the angel of the gospel has flown through the world proclaiming the glad tidings during the last hundred years. The twelve great missionary societies, and the multitude of smaller ones, have accomplished a glorious work. Yet it is rather a work of preparation than a work of perfection. Many stones have been gathered out of the way of the gospel chariot; many paths have been made plain; many roads have been cut through the jungle of heathenism; many hills have been removed and many valleys exalted; and now the time has come for a general movement that shall enthrone the Lord of the gospel in the hearts of the world's population. To England especially many nations seem to be stretching out their hands and saying, 'Come over and help us.' China, with its vast population, is waking up, and is in need of help of many kinds; but of none more than of true and faithful exponents of the Word of God, who have wisdom to apply gospel rules to political aspirations.

Turkey and its dependent provinces, which have been for ages deaf to every appeal of reason and religion, have at last given signs of life. The Christians in that empire, although their Christianity has been scarcely worthy of the name, need now such a presentation of the truth as Paul might have made to them, and the present situation offers a great opportunity to those who will tread in Paul's footsteps. Congo—poor, oppressed Congo—where the Baptists have laboured, struggling against Greed, needs not only support for the gospel, but a breeze of liberty. South America, hitherto a country almost forsaken by missionaries, is offering a fine field for preachers who are not afraid to imitate Peter in preaching in the open air, and will not be daunted by the dark visages and menacing fists of the ignorant priests. The whole world is in a state of unrest and expectation ; and if the Christian Churches are wise to know their day of visitation, they will increase their missions to such a degree as to make it appear that all the work of the last century was merely preliminary. That they will meet with opposition scarcely needs to be said. The old absolute government of Russia, supported by a priesthood that calls itself Christian, though it has nothing of the spirit of Christ, fears nothing so much as the enlightenment of the people. It keeps the missionaries at a distance, though it welcomes colporteurs. God give the Salvation Army a good opening and a great success in that distracted country ! Romanism and Romish

priests will still continue to persecute, as far as they can, those who publish salvation by Christ. Its power is not equal to its will in these days ; but its craft is subtle, and it will use it in every possible way to blind men's minds and to turn the light of truth itself into darkness.

Science is supposed to offer great opposition to the missionary who publishes salvation through the atonement of Christ as revealed in the gospel story, because it thinks it has discovered a new law of human development, under the operation of which all things existing, and all persons, even Christ Himself, have been evolved. And as to the future it is dubiously reticent, content to speak of continued progress that has no goal, no clear and definite issue. It ignores the facts, patent to every one who studies the subject, that there is a development of evil as well as of good, and that the evil in old countries keeps pace with the good. It is only too easy for men who have acquired wealth, for instance, to use it for the oppression of their fellow creatures, for the desecration of all things sacred, and for the destruction of all the finer qualities of the mind that make for brotherhood. Against the scientific theory, the missionary can urge that he is working towards a definite end. The gospel he proclaims contains a statement that the Author of it will return at a date not revealed ; and he, in obedience to the command of Christ, preaches the gospel earnestly to whomsoever his voice can

reach in the assurance that his Master is watching, and that He will, when the hour comes, return to vindicate His work and to redress the wrongs committed by covetousness, pride, and the want of a true insight into the methods of God's dealing with the world.

There are men, however, lovers in general of the way of righteousness, who have become impatient with the results of their own labour, and, in their impatience, have yielded a listening ear to the dubious teachings of worldly philosophy. It seems they have not duly observed the fact that the salvation of God must be accepted by each individual as a personal act. They would have liked a plan by which, when one generation was enlightened and blessed, the next generation would be inevitably enlightened also, so that there would be no more strenuous work to be done for their salvation. The children of religious parents from one generation to another should be quite as religious as their parents. There should be no falling away, no wandering in by-paths, no declension from the early fervour; but, on the contrary, an increase of love and faith and zeal in proportion to the increase of knowledge. Then the world would show real brotherly love. One man would never seek his gain by another's loss. There would be no striving to outstrip one another in the race for wealth; and if, by accident or disease, one were brought into difficult circumstances, a thousand hands would be stretched out to help him without

being compelled to do so by law. No social reform could introduce a better system than would be offered by Christianity if parents had been able to pass on their religion to their children, and had succeeded in doing so; for then in all Christian countries a happy and contented society would have been long since established. It is forgotten that neither the world nor the kingdom of heaven is constructed on such a plan. The world tempts to all evil ways; and to be an inheritor of the kingdom of heaven, every man must make it his personal choice, and earnestly strive for it. But some good men, overlooking this fact, ask what Christianity has done for men generally; and because it has not forced men into God's kingdom against their wills, as they seem to think it ought to have done, they have recourse to various inventions, some new, and some professing to be new, though they are really of a very ancient date, and have been worn out and discarded ages since. Against all such inventions the missionary, and indeed all Christians, can use the test of history. Where are the converts won for God by these human means of salvation? In what country can we find men who were fornicators, idolaters, adulterous, effeminate, thieves, covetous, drunkards, extortioners, so changed by these means that it might be said of them, 'Ye are washed, ye are sanctified, ye are justified'? Let the new teachers take their new gospel to savages such as were the

Mangaiaans or the New Guineans, and try the effect of their preaching on such people. Here indeed is the glory of the gospel. It has been tried and has proved its power in every climate and in every country ; amidst ' Greenland's icy mountains, on India's coral strand,' in the isles of the Pacific and in the savage forests of Africa. Amongst people of an intellectual refinement, as well as amongst those who were submerged in brutal ignorance and vice, it has won its victories, turning sinners into saints, and barbarous tribes of cannibals into companies of praying, praising, tender-hearted men. Its proved adaptability to all sorts and conditions of men, whether civilized or barbarous, is the stamp of its supernatural origin, and the proof, which even a simple man may grasp, that it is God's chosen means of enlightening and saving the human race. Without the gospel it is possible to be learned and refined ; but let no man dream of establishing a universal brotherhood, except by the preaching of Christ and Him crucified ; for in that alone lies the power that can purify the heart and endow it with heavenly graces.

XXVIII

ARE THERE MODEL CHRISTIANS ?

XXVIII

ARE THERE MODEL CHRISTIANS ?

WHOEVER will give a moment's thought to the subject must be aware that the conduct of many Englishmen in foreign countries cannot fail to give great pain to the missionaries, and to constitute a great hindrance to their work. Not only rollicking sailors at ports of call, to whom reference has already been made, but officers of the army, traders, soldiers, and that class of travellers known as globe-trotters, do much to prejudice the half-enlightened heathen against Christianity. It is gladly conceded that many amongst them are upright religious men, whose presence and advice make for righteousness, and are joyfully welcomed by the missionary ; but the majority are not so, although they are called Christian. They make light of sin in a country where there is no public opinion to restrain them ; they pay no regard to the Sabbath Day ; they set at nought the Christian habit of a pure life ; they introduce intoxicating drink and make themselves merry at its effects upon the natives ; and they show generally a loose manner of living, and a disrespect for

Christian customs, which no missionary would tolerate in any of his converts. Native Christians are confounded by their example, and sometimes are driven from their faith.

Yet it is such people who set abroad the opinion that the heathen are happy and contented in their heathenism, and that to make them Christians deprives them of an amount of liberty, and does not increase their happiness. How little they think or know of happiness or contentment! What happiness could the New Guineans enjoy who built their houses on the tops of trees so that they could not be assailed suddenly when asleep, and even there were often kept awake all night? In a tribe over which the 'medicine man' had power, the people might indeed live carelessly; but how could they have anything answering to the term happiness when at any moment a word or a look from the 'medicine man,' from whose judgement there could be no appeal, might condemn them to be strangled? They might have the excitement of war in which their lives were at stake, but they knew too well that when the tribe was at war there was no safety anywhere if it was not in the thick of the battle. What happiness can idolaters of any kind have who at every step of their lives are tortured with fears of some evil spirit or demon, always apprehensive of having made an insufficient offering, or of having offered it to the wrong idol, or that their enemies may have made a

larger offering, and have complied with all the necessary rites ? But to speak of happiness and content for the poor, benighted heathen, without offering them the peace of Christ, is to show an utter want of that grace which compels a true-hearted Christian man to endeavour to raise up all that are bent down under an intolerable yoke of ignorance and superstition.

Missionaries are frequently vexed also by the statement that they do not make model Christians of their heathen converts. The assertion is not made by those who have sympathy with mission work, and are desirous of seeing the heathen brought into enjoyment of all the privileges of the gospel, but by people who are by no means model Christians themselves, and who ought therefore to be silent on such a topic. Can the young civilian, or the soldier from India, or the traveller from the South Seas, who have taken no interest whatever in missions and know nothing about their working, but who by their example have encouraged the natives to break nine out of ten of the commandments,—can such men really demand that mission converts should be model Christians ? Or can the people in our own land, who go to church occasionally on a Sunday morning, and play Bridge the remaining part of the day, and forget that religion lays any obligation upon them until they hear the church bells on the next Sunday morning,—can they have any right to criticize the natives whom they have never seen, or to

dictate a law of life for them? If any one of a better way of thinking and acting should be disposed to join in this demand, let him first of all consider how nearly he comes to the standard of a model Christian. Let him also consider what his own conduct would have been if he had lived in a country where there was no restraint of public opinion, no reminder in any form of religious obligation, but a constant tendency to an utterly godless materialism; and if he is sincere he will fall on his knees to thank God that 'he was not born as thousands are, where God was never known.' . . . How can it be expected that men and women brought up from their infancy in entire ignorance of the moral law, taught to practise a law quite contrary to that of the gospel, to follow always the bent of their own desires, to yield themselves to all kinds of vice and superstition, to think that true manliness consists in outwitting a neighbour—especially an enemy—by a lying tongue or by thieving fingers, and to return two or more blows for every one received,—how is it possible that people trained in such a fashion should in a week or even a year become model Christians?

It may be asked what sort of Christians were the converts of the Apostle Paul. Did he not find that the Corinthians needed as much instruction as mission converts do now? He uses just such arguments to induce them to follow a holy life as modern missionaries use. Indeed, he uses one which the modern missionary

is almost afraid to use. The heathen of his day had a great veneration for temples ; this St. Paul makes use of to urge them to seek absolute holiness of heart and life. ' You have been accustomed,' he seems to say, ' to venerate the temples of your gods. Now that you have become worshippers of the One Living and True God, let this veneration still continue, but let it be applied to the treatment of your bodies, which are the temples of the Holy Ghost. Keep your bodies pure, and abstain from ill-assorted marriages.' His injunction against theft and against going to law one with another, and his denunciation of the idle man, show that some converts, though children of grace, had not attained a perfect Christian life. In respect of the commandments, it is now in heathen lands as it was in the Apostle's time. In the foregoing pages it has been shown that it is comparatively easy to teach and to secure a willing obedience to the first, second, third, and fourth commandment. The fifth, sixth, and eighth required more explanation and enforcement ; the tenth was not understood until the converts had learnt to subject their inward thoughts to examination ; but the great struggle was with the seventh, which indeed proves to be a difficulty in old Christian countries as well as in heathen lands. But the customs common to the latter, especially that of the chiefs taking as many wives as they fancied, in some cases as many as a hundred, made it the more necessary for

the missionaries to enforce the commandment with great firmness ; and it redounds to their credit that they never failed to do so. Chiefs have often remained under instruction for a long time, and have supported the mission in many ways, seeking also to be admitted into the church ; but this could not be granted until they had given up all their wives but one. If it is suggested that the putting away of several wives by a chief must entail great suffering on the women, it should be remembered that provision was always made for the support of the women as long as they should need it ; which was never very long, however, for with the custom that had obtained of putting infants to death, especially if they were girls, it happened that though the chiefs had many wives, numbers of men could obtain no wife at all. These very gladly hailed the liberation of the wives of the chief, and soon showed that their celibacy had not been a matter of choice, but of necessity. Whatever else the missionaries might be accused of, they cannot be accused of any neglect in teaching the moral law, nor of insisting that their converts should obey it.

But though it is contended that Englishmen who are not model Christians themselves have no right to demand a model Christian life of heathen converts, and though it is admitted that some of the latter were a long time in learning what a Christian life should be, it is nevertheless far from the truth that any appreciable pro-

portion of them disgrace their calling. A few have given trouble to their pastors; but the majority have given them great joy by their conduct, and a fair proportion of them have attained to such a standard of Christian life that they might be examples for Christians in any Christian country. With regard to all the commandments, especially to the fourth, the mission stations put the general population of this country utterly to shame. There is much besides keeping of the commandments involved in the Christian life: meetings for worship, for edification, and for prayer; kindness to each other and mutual helpfulness; efforts for the salvation of their neighbours, and for sending the gospel where it is not yet known. In all these things heathen converts come not a whit behind the most zealous Christians of any church at home, and, as far as human judgement can go, are more likely to enter into the kingdom of glory than any carping critics who set up a standard for others which they make no effort to reach themselves.

In all living churches, whether at home or abroad, there are babes in Christ as well as full-grown men, for a church that makes no addition to its membership cannot be said to be alive. The full-grown men have subjected their wills to their Master, and yet they never feel qualified to speak of themselves as such Christians as they would like to see all Christians to be. They are always 'forgetting those things which are be-

hind, and reaching forth to those that are before, pressing towards the mark of the high calling of God in Christ Jesus.' And while doing so, they do not neglect the babes in Christ who have to be fed with the milk of the word ; to be guarded from the evil influences of the world ; to be assisted in their efforts to throw off the bad or inconvenient habits and practices which they had acquired before they came to Christ ; and to put on the new man, that is, the habits and practices proper to their new calling. The full-grown men rejoice in the new converts, seeing in them companions for their journey who will develop into stalwart Christians as they become instructed in the way of life. They take care to encourage them in their walk by their advice, and more especially by their example. And this duty towards the babes in Christ is undertaken not only by the missionary, but by Christian men and women of longer experience. In whatever way the mission churches be examined, it will be found that they come not behind English churches in watchfulness, while in many things they could be copied with advantage by the churches at home.

XXIX

THE HOME CHURCHES' DANGER

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THE Church of Pentecost was, as we have seen, a great missionary Church; endowed with the power of the Holy Ghost. The process of losing that power was a long and gradual one. There is one period in its history which especially deserves attention, because the circumstances of that time so nearly resemble those of the present. Not only the efficiency of Protestant missions, but the very existence of the Church of the evangel is menaced. The period referred to is the latter part of the second and the beginning of the third century of the Christian era. The Churches of that time had spread widely in the Roman Empire; they had endured much persecution, and had still some fiery trials to pass through; and they had attracted the attention of several pagan writers, who issued pamphlets against Christianity in great numbers. It was an age of philosophy, when there were great discussions on some questions which are never settled, such as the creation of the world, the origin of evil, and the state of the soul after death. The Apostles and their immediate suc-

cessors had passed away, but many of the Christians cherished and held dear to their memory the knowledge of the glorious days of Pentecost, and of the wonderful spread of the gospel which followed it. Humble pastors continued the exercise of their offices, no doubt to the joy and edification of their flocks, but not to their own satisfaction; for they began to miss the signs of power which had accompanied the work of their predecessors. There were other pastors who were not only dissatisfied with the progress of religion, but were desirous of inventing a plan whereby they might more easily capture the multitude, and make the religion of Christ more acceptable to their pagan neighbours. Some of these were eminent for their learning and for their piety also; there were others, both pastors and laymen, who desired to be eminent, and hoped to win fame by thrusting themselves into the controversies of the time. Instead of giving themselves to prayer for the power of the Holy Ghost, they indulged in all kinds of fanciful interpretation of the Scriptures, in adopting some of the opinions of the pagan philosophy, and in inventing others without any warrant, all for the purpose of turning the arguments of the pagan writers and of conciliating their goodwill. Finally they began to use invectives against each other as well as against their real opponents, and so they sank lower and lower. Most of them professed to have only one motive, which was to follow the

truth wherever it should lead ; and what they followed led them to a great many strange and absurd conclusions. The Bible had been assailed even then, and Origen, instead of holding fast to the truth of the Word, explained it as having two or three meanings, the one literal, but the most important concealed beneath the plain text, allegorical. Others mingled so much of the New Platonic philosophy with the tenets they were supposed to hold as to leave a doubt whether they were Christians or not. A great deal of thought was spent upon consideration of the Person of Christ, and in discussing the question, Was He divine, or human, or both ? Ammianus first, and some others after him, conceived the idea that all religions could be accepted as true if their professors would only make some concessions to each other. The pagan system he explained as Origen had explained the Bible, and he thought that it might be possible to unite all men in one brotherhood. But it was, and it remains, impossible to unite men unless their reason be first corrected and their passions bridled. As each of the would-be leaders had many followers, who took more pains to propagate their views than to cultivate the spirit of love, conflict and strife increased, and continued for two or three centuries, leading ultimately to the almost complete wreck of real Christianity. One cannot but think how different the history of Christendom would have been, if in A.D. 170 the Christians had all united

in fervent prayer for a renewal of the pentecostal blessing.

In some particulars the present condition of the Protestant Churches in this country resembles the state of the Early Church just described. It is about one hundred and seventy years since the commencement of the revival of the eighteenth century, which has been described as pentecostal, which has spread its influence throughout the British Islands and throughout the world, and has revived and quickened all Protestant Churches, and stimulated them to great evangelical activity. Yet now there is manifestly a falling away from the original power. Both ministers and people have gone a step or more backward to the state of things which existed before the revival began. The ministers hear of the doings of their inspired predecessors with wonder, almost doubting the truth of the narratives of their lives and labour. For they were remarkable men, who, though great readers, kept faithfully to one book, which was the Bible, and to one aim, which was the salvation of souls. No matter where they were found, in the pulpit or on the roadside, or in a private house, they always made opportunities of speaking of salvation to whomsoever they met. The ministers of this day have to a great extent lost that power. The fear of the world, or the regard for what are considered proprieties of behaviour, keeps their tongues tied. A man may now travel throughout the land from Land's End to John

of Groat's House, and may meet and converse with many ministers of every denomination, with a certainty that he will not have his conscience pricked by anything they say. A family may be frequently visited by the minister of their Church, who will talk gaily and lightheartedly with the children, but forget to speak to them about the one great business of his life, and the one great purpose of their own, and he will ignore the servants altogether. Some there are of more wisdom and more power, for whom the Churches should give thanks daily, while they pray that all the rest may be enabled to break down the restraint which obliges them to reserve their exhortations for proper times and appointed places.

As it is with ministers, so it is with the people : the power is wanting. Members of Churches need a badge now to show that they are Christians, whereas three or four generations ago their fathers carried the announcement of their Christianity in their manner and conduct, and showed it by the joy that beamed from their eyes and flowed from their tongues. They are like Nicodemus—secret lovers of Christ, kept back by fear of doing something contrary to the rules of propriety from confessing Him in public. There was a time when a Christian farmer, labouring in the harvest field on a sunny day which happened to come between rainy ones, would cause his workmen to cease work at six o'clock, and invite them to accompany him to

the prayer-meeting; when the tradesman or the merchant would keep the hour of the meeting in mind, and avoid any engagement which would prevent his attendance. Now the difficulty is for them to remember the day and the hour of the meeting, and when they do, on the slightest pretence, or on no pretence at all, the hour slips by and they have not been there. It is not that they are altogether irreligious, but that they want the power to seize or to make opportunities for showing their love for Christ. And the lack of this power, especially in the younger members of the Churches, is a sure sign that never was a pentecostal blessing more needed than to-day.

The enemy who never sleeps has recently become more aggressive than ever. Who would not willingly give their life-blood to defend their Lord and Master if He were on earth and assailed by implacable enemies? Let all such consider these facts: Jesus Christ is assaulted, He is again dishonoured; He will be allowed to become an example for the social reformer! His birth is described as a myth; His miracles are spoken of as legends; His resurrection is denied; some of His most important sayings are said to be misleading; the whole Bible is turned topsyturvy; St. Paul is flatly contradicted; sin is explained away; evangelical religion is to be supplanted by a religion of humanity. All such statements are now made, not in books and pamphlets only, but from platforms, or even

from pulpits ; and there can be no doubt that they have, at least, disturbed not a few of the occupiers of the pew as well as men who have long ceased to look upon a pew. It needs no great insight to gather the result. If the churches are content to remain in a state of weakness, a repetition of the history of the third century may be expected in this country ; and God's work will be taken out of our hands to be carried on by some of the mission converts from foreign lands. But if the churches return to the only source of their power, and with repentance for their present lukewarmness, with entire self-surrender to God, and with earnest prayer, ' tarry ' for the power which Christ has bequeathed, there will be a revival which will put all former ones into the shade, and a manifestation of divine power in the salvation of men, whose praises and thanksgivings will be heard from all the countries of the world.

There is a danger not so distinctively spiritual, and for that reason, perhaps, more insidious, against which the churches should be vigilant. It seems almost that something like what is spoken of in the twelfth chapter of Revelation has come to pass—' The devil is come down to earth having great wrath.' The habit of men spending their substance on games under pretence of exercise causes an annual expenditure of more than all the income of the missionary societies in Great Britain. The week-end trips that are so popular keep many from their churches,

lower their religious feeling, destroy their interest in missions, and exhaust their means. The pursuit of wealth and the rivalry amongst families in dress and entertainments reduce many church members to spiritual impotence.

Oh for a trumpet voice to warn all Christians of the danger that in their anxiety to secure wealth they may lose the most valuable thing in the world; that in their haste to witness games they may lose their only chance of winning in the great game of life; and that the best rivalry they or any others can be engaged in is the rivalry to save some immortal souls! There is no ornament that can be bought in this world so beautiful or so precious as the starry crown which is to be bestowed upon those who are wise to win souls; which, when once obtained, will last for ever.

Oh that the hearts of the multitude could be set on fire with the love of Christ and of the souls of men! for if there were the same enthusiasm shown for the reign of Christ in the world as there is to possess the transitory pleasures of a day, very soon would the song be heard:

Blessèd and holy Three,
Glorious Trinity,
Grace, love, and might;
Boundless as ocean's tide
Rolling in fullest pride,
Through the world, far and wide,
There—*There is Light.*

XXX

THE QUEST OF POWER

XXX

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Now, could all Christians at once understand and appropriate the fullness of the great blessing promised to them by Christ Jesus, how great a difference would be made in their attitude to the Church, to missions, and to opponents ! Long before Pentecost there had been indications of a gift in store for the followers of Christ. When John was baptized in the wilderness on the banks of the Jordan, he modestly spoke of himself as one who used water in his baptism, and in his prophetic impulse declared that One coming after him would have a gift to bestow of which water was only a feeble type. ' He shall baptize you with the Holy Ghost and with fire,' he said. On several occasions during His ministry Christ made reference to the crisis that was approaching, and as the time drew near spoke of a subject to His disciples which they did not understand until afterwards, saying that He would send them a Comforter who should always be with them ; and when the crisis was past He repeated His promise, and bade them, ' tarry in the city of Jerusalem,' until His words should be fulfilled. It was certain

that the great gift he spoke of was a personal influence that should come into their lives, superior to anything they had known or heard of before, and superior to the common Christian life as now manifested by members of the Church generally. The gift bestowed on the day of Pentecost was the fulfilment of His promise, and was not bestowed upon the apostles alone, nor was it to be limited to any time, but was intended for all members of Christ's Church for all time, to render their lives joyful and even triumphant; that their faith should not remain doubtful, hesitating between hope and fear, breathing itself out in sighs, as has too frequently been the manner of Christians since. The words He spoke at the temple feast indicated both the manner in which this gift should be sought and its effects when obtained. 'If any man thirst,' He cried, 'let him come unto Me and drink.' In the Sermon on the Mount He spoke of the blessedness of hungering and thirsting after righteousness; here He shows how and whence thirst can be satisfied, and in this figure of speech is expressed the first condition upon which the gift of the Holy Ghost is received. It is only a thirsty soul that will be filled—and a thirsty soul that turns away from every other fountain, and, as the Psalmist presses it, 'pants after God as the hart panteth for the waterbrooks,' and thirsteth for God, 'for the living God.' This means a giving up, an abandonment of every other imaginable source of happiness, a complete surrender to Christ.

Christians pray sometimes for the baptism of the Holy Ghost, and fail to obtain the answer to their prayer—either because they do not realize their utter need, and are not expectant of receiving the answer, or because they are not willing to make a full surrender, but in their hearts hold something back which ought to be given up. A great many things are indulged in now that were forbidden by the leaders of the Church a generation or two since. There may be no sin in them, yet they may be a hindrance to the spiritual life. If men are to have a heavenly Comforter, they must make Him their constant companion. They cannot have the presence of the Holy Spirit just when they choose, for a minute or two during their prayers, and for an hour or two when they are in some special trouble, and bid Him stand aside as a servant while they engage in some amusement, or spend their leisure moments in unchristian practices. It becomes a question, therefore, whether or not certain practices and pastimes must be absolutely avoided. A man must not go where the Holy Ghost will not go, neither must he do what the Holy Ghost would not do, if he means to retain the company of his Heavenly Guest and Comforter.

But suppose his whole soul is so filled with the desire to obtain power that he can think of nothing else, that he will undertake every duty and sacrifice every pleasure for that one object, will that be sufficient? Is it to him that Christ says, Come and drink?

The comment that John makes in the next verse leads to the correct answer to this question. He says that the Holy Ghost had not yet been given because Jesus was not yet glorified. As in the order of time the glorification of Jesus preceded the gift of the Holy Ghost, so it must be in our experience. Therefore the question becomes Why does a man desire the gift of the Holy Ghost? Simon Magus desired the gift for his own ends, that he might make a name in the world, and was told that he had no part nor lot in the matter. Similarly a man may, even in this day, desire the gift of power that his name might be blazoned abroad as a great, or wise, or eloquent man, or he may desire it for some other selfish purpose. All such may thirst in vain. The thirsty soul to whom the full cup is given is he who has lost self entirely, and who says, 'Lord, I put myself wholly into Thy hands; put me to what Thou wilt; put me to doing, put me to suffering; let me be employed for Thee, let me be laid aside for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to Thy pleasure and disposal.'

Such a consecration—not a mere repetition of the words, but a real giving up of the whole being, body and soul, to God—would make a great distinction between a Christian and a worldling, however respectable the latter might be; and if it became the experience of the whole Church—as it should become—or even of the

majority of Christian people, there would be a power at work in the world which would cause a more rapid spread of the kingdom of Christ than has ever been known, notwithstanding all the opposition of its enemies. There is nothing new in the world to hinder the work, nothing that was not hindering it in the Apostles' days. Boasts of a Christless philosophy ; evil examples of men in power ; seductions of glittering gold ; vested interests in iniquitous systems ; violent oppositions to the gospel of purity ; a diabolical attempt to overturn it, blatant prophecies of its suppression ; the reign of a bigoted superstition, —all these combined could not hinder the progress of the Early Church ; neither will they hinder the Modern Church when all its members are endowed with the ancient power. Therefore the efforts of all whose motto is ' The world for Christ ' must be made to arouse the Churches from the Laodicean frost and to lead them to the warmth and light of Pentecost.

Until this happy state is reached it is useless to ask the Churches for such a contribution to missionary funds as is in any degree adequate to the needs, or at all proportionate to the means which the Church possesses. Dr. Duff once tried to shame the Presbyterian Church of Scotland into greater liberality. In the peroration of a very remarkable speech to the Edinburgh Assembly he said, in answer to his own question, ' How is the gigantic evil complained of to be remedied ? ' ' Never, never, till the leading members

of our Churches be shamed out of their lavish extravagance in conforming to the fashion of the world that is so soon to pass away, and out of their close-fisted impecuniousness as regards the claims that concern the eternal destinies of their fellows. Never, never, till the angels of our Churches, whether ordinary pastors or superintending bishops, be shamed out of their sloth, their treachery, and their cowardice.' The result was only a feeble spurt of missionary zeal, for shame is too weak a force to cast out conformity to the world, of which Dr. Duff complained, and it has no heavenly graces with which to fill a vacant heart, even if it could find one. The strong man in possession can be cast out only by the Stronger; and the Stronger One, who can not only dispossess conformity to the world, but put Christian love in possession, is none other than the Power of the Holy Ghost which made so thorough a reformation in the Apostles' minds. It is this power which shows with vivid reality, and in the truest proportion, the relation of the present life to the eternal, and enables one to see that what is spent on conformity to the world is as if it were cast into the sea, and what is spent for the love of God and the souls of men is like priceless seed sown for a harvest of joy. Under its influences Christians do not think of any reward; their thoughts are concentrated upon the urgent needs of their fellow men, whom they desire to rescue from a life of wretchedness and woe. A time will come when

they will be surprised to hear their Master say 'Well done,' for it was never in their thought that they had done more than their duty, though like David Hill and Bishop Patteson, and many others, they had absolutely given all they had, themselves included, for the saving of some of God's lost jewels. There are a multitude of contributors to mission funds, poor as well as rich, poor perhaps more often than the rich, who, when they shall find themselves in the company of Saints, Prophets, Apostles, and Martyrs, will remember that in their probationary life they were accustomed to ask not, 'How much must I give to secure and maintain a respectable position in the Church?' but 'How little must I retain for my personal use?' What such Christians give to God's work, though it goes to the point of sacrifice and beyond, is not drawn from them with difficulty, like water from a very deep well, but bubbles up like water from an abundant and perennial fountain.

Giving to the point of sacrifice and beyond is not the first part of a Christian's purpose. It is a grace that grows naturally out of the fullness of the gospel blessing. The heart that is full overflows, and the overflowing takes many forms of service, amongst which giving is one of the most important. Though many seem to be content to live without the experience of this blessed fullness, there are more that seek in an uncertain manner a higher attainment, but find hindrances to their pursuit of it. A very common

hindrance is the thought that they must do something more, or pass through some unusual emotion before attaining what they believe is the real standard of the Christian faith. They are disconcerted by the very simplicity of the steps to be taken. The seeker should consider how peace came to his heart when he first became a Christian. It was not by reasoning about it, but by trusting in the words of the Saviour. How did the man at the pool of Bethesda know that the power to arise had been given to him? Was it not by taking up his bed and walking? How did the man with a withered hand obtain consciousness that he was cured? Not by reasoning about the command of Christ, nor by looking at his hand for a sign of the change in it, but by stretching it forth. If these two men who received physical power from Christ had waited for a consciousness that they had power, they would not have been examples of faith; but because they acted by faith in Christ's word, He honoured their faith by bestowing the power. It is so in the spiritual life. Spiritual power is given to earnest, sincere, and prayerful souls, who show their faith by their action. Thirsting after righteousness, they come to Jesus and drink, and out of their hearts flow rivers of living waters, streams of praises to God for His great grace, streams of secret influences gently distilling upon all around them, streams of active sympathy with the great work of the salvation of all men. Then it is that they partake of the spirit of the Apostles; and because

they cannot go into all the world declaring the gracious message of the gospel, they contribute to the work no mechanical portion of their income, but so much of it as is not absolutely necessary to their own and their families' use.

If in every church the minister and all who sympathize with his great work, instead of waiting for a sensational revival, would use the means actually within their reach, cast themselves with fervent faith upon the words of Christ, and stretch forth their withered hands to take the offered draught of spiritual power, there would soon be a revival of religion not limited to one small district, nor wearing itself out in a few months, but one which would extend itself throughout the world. Though not many rich men nor mighty men may be expected to adopt a simple godly life, prayerful men would find a constantly increasing accession to their number, who would discover in many of the words they sometimes sing a deeper meaning than they have been accustomed to look for. When they sing, 'Thou gav'st Thy life for me,' their hearts would respond reverently, 'I give myself to Thee.' The note of praise and thanksgiving would be accentuated by the heartfelt exclamation,

Take my silver and my gold,
Not a mite would I withhold;

and a great difference would be manifest between the Christian and the worldly population, between those whose aim is glory in the kingdom of heaven

and those who think only of the glory of this evanescent life. Meetings of the Church would be veritable communions of saints: every one interested in the welfare of others, and all joyful to hear of souls gathered into the fold in lands near or remote. The treasury of the House of the Lord would be filled with the voluntary offerings of a joyful and thankful people; and many men and women, with hearts enflamed with apostolic fire, would consecrate themselves to missionary work, so that the message of salvation should be taken to every nation and people and tribe and family upon earth, and the great command of the gospel should be literally fulfilled; and no longer would it be possible for any child of man to pass away to the darkness of death without a knowledge of the joy-inspiring declaration, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.'

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